A

VINDICATION

OF

King CHARLES I.

OR

A Loyal Subjects Duty.

MANIFESTED

In Vindicating his Sovereign from thoſe

Aſperſions caſt upon Him by certain Perſons,

In a Scandalous Libel, Entituled,

The KINGS Cabinet Opened:

AND

Publiſhed (as they ſay) by Authority of Parliament.

By Mr. *Edward Symmons* a Sequeſtred Divine.
Printed in the Year 1648.

And now Republiſhed for the Publick Good,
By *Richard Hollingworth* D. D.

Remember (Lord) the reproach of thy ſervant, how he beareth in his boſome the reproach of all the mighty (wicked) *people. Wherewith thine enemies have reproached* (O Lord) *wherewith they have reproached the foot-ſteps of thine Anointed*; Pſal. 89. 50, 51.

LONDON,
Printed by *Tho. James*, at the *Printing-Preſs* in *Mincing-Lane*. MDCXCIII.

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1693

To the Right

Reverend Fathers in GOD,

HENRY

Lord Biſhop of *London*,

AND

PETER

Lord Biſhop of *Wincheſter*.

My very good Lords,

WHen I made Your Lordſhips acquainted with my deſign of Re-printing this Excellent Book, you were pleaſed not only to approve my undertaking, but to encourage me in it; and therefore I always reſolved it ſhould with Your good leave, come out under Your Lordſhips Patronage

 and

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and Protection, which beſides your Zeal for that Great and Good Prince's Name and Memory, and your juſt indignation at thoſe Horrid and Monſtrous Reflections, that have of late by a filthy Libeller been made againſt both? you have a further right to: for one of you loſt a Noble Father in the Field, Fighting for his Juſt and Righteous Cauſe, and the other of you Actually loſt your Blood, and ſtill wears the marks of your Loyalty for defending the Rights of that Holy and Juſt Man. *My Lords*, As for the Book it ſelf, I ſhall not deſcend into its praiſe, when it is read, it will ſpeak for it ſelf; and as for the Author, he was certainly a man of as great Courage and Piety, as he was of Learning and Wiſdom, as that Age and thoſe Times almoſt did afford; and therefore I ſhall trouble your Lordſhips no further, but to wiſh it may be read and conſidered without

out prejudice, and then I am ſure King *CHARLES* I. will have more Friends than this untoward and deſigning Generation at preſent does afford; and the Mouths of many railing *Rabſhakeh's* will be ſtopt. *My Lords,* I am in all Humility,

Your Lordſhips

Moſt Faithful and

Obedient Servant,

Richard Hollingworth.

TO

TO THE READER.

Good Reader,

THere is one thing I omitted in my late Reflections upon a Vile Book under the name of the Regicide Ludlow, *and that is concerning the General Assembly of* Scotlands *Declaration of* Mr. Henderſon's *Death-bed Declaration to be a Forgery, which if taken for granted, it was by them ſo declared, yet all things conſidered, it will weigh nothing; and ſo I find it does amongſt Wiſe and Loyal Men: for that Declaration coming from a dying Perſon who had been their Ring-leader all along, did ſo reproach all their paſt Actions and preſent Deſigns againſt that Great Prince, that they had no other way to ward off the blow that Book gave them, than to ſuppreſs it as far as they could, and to vote it a For-*

gery;

gery; and let me tell you, they that had been ſo treacherous to a condeſcending Prince, who left them in 41 *ſo fully ſatisfied, as to encourage the ſending Twenty thouſand to Fight againſt him afterward in* England; *they that had ſanctified the moſt horrid Rebellion, and who had committed a thouſand unheard of Barbarities upon the Nobility, Gentry, and Clergy, of their own Nation, are not to be wondered at, if they impudently vote a true Declaration of a dying Penitent a Forgery; eſpecially ſuch a one as ſmote them and their baſe Cauſe through the fifth Rib: I am good Reader thine,*

Rich. Hollingworth.

THE

THE CONTENTS.

SECT. I. 1. *Of the ſuppoſed Authors of the Libel.* 2. *Of the Authorizers thereof, and their ſpecial Order: How fit the ſame ſhould be recalled: A Preſident propounded to that purpoſe.* 3. *A ſerious Expoſtulation with them about the ſame, and of their maintaining a baſe fellow to deride and ſcoffe at their Soveraign in his affliction.* pag. 1.

SECT. II. 1. *Of the pretended end of publiſhing the Libel; the true end thereof hinted.* 2. *Their blaſphemy againſt God noted.* 3. *How theſe Letters of the King might have been made uſe of as Evidences of Truth and Loyalty.* 4. *Of what ſtock and linage the Authors of the Libel diſcovered themſelves to be.* 5. *Of their ſubtilty, and of that ſpirit of meekneſs which they boaſt of.* 6. *How aptly for themſelves they alledge the Example mentioned by S.* Jude. pag. 17.

SECT. III. 1. *The Kings great and true affection to his people Evidenced.* 2. *How far divers of them that call themſelves, His Great Council, are from proving themſelves his great Councellors. The ten Rules or Precepts whereby they have proceeded.* 3. *Of the Language and Titles which they complain of, and how truly the name* Rebel *belongs unto them.* 4. *The true cauſe of that great grief and ſorrow ſo often mentioned: An impudent Charge againſt the King propounded by the Libellers.* pag. 35.

SECT. VI.

SECT. IV. 1. *The Nature of their Charge opened.* 2. *Their villainous and bloody Scope therein clearly Evidenced, and Proved.* 3. *How perfectly in their Tenets they hold with the Jesuits in the points of King-killing, and King-deposing, is fully declared.* pag. 54.

SECT. V. 1. *The falsity and injustice of the said* Charge *against the* King *manifested in all the particulars.* 2. *Who they are that sit in the Scorners Chair.* 3. *The Enemies reasons and ends of Charging the* King *with their own Conditions.* pag. 77.

SECT. VI. *First, of the* Kings Errour *in following* evil Councellers, *and who they were: His* Majesty *scorn'd at by the* Libellers *for his tenderness of Conscience, and hopes in Gods Justice.* 2. *The folly and falshood of the Libellers Charge against* Strafford *and* Canterbury. 3. *The Enemies acquit the* King *of having a voluntary hand in* Strafford's *death.* 4. *They hint the right Reason of his with-drawing from* Westminster. pag. 89.

SECT. VII. *What the* Liberty *is, which the pretended Parliament do maintain.* 2. *And what that Religion may be, which they are about to set up: Reasons to shew it may haply be the* Popish, *or peradventure the* Turkish. 3. *Six Arguments to prove, that it cannot be the* Christian Protestant. pag. 107.

SECT. VIII. 1. *Of the feigned Combination against the* Parliament. 2. *Our judgement of the* Papists, *and of their assisting the* King. 3. *Our abhorment of the* Cruelties *of the* Irish, *and how they are out-gone by the* English Rebels. 4. *Our Opinion of the* Court Faction, *of what flock we are.* 5. *How the* Libellers *call themselves the more believing sort of people.* p. 122.

SECT. IX.

SECT. IX. 1. *The ſlander laid upon us to be Enemies to* Parliaments *and* Reformation, *Confuted.* 2 *Of pretended Miracles, Revelations, and new Lights, the taking the* King's *Cabinet in Battle no Miracle.* 3. *The Libellers weak Argument to prove an impoſſibility of forgery in their* Parliament. pag. 135.

SECT. X. 1. *Of that Perſpicuity and Modeſty which the* Libellers *boaſt to be in their own* Annotations. 2. *Their pretty confident way of perſwading all men to be of their* Opinions. 3. *Their Reaſons why they did not publiſh all they had againſt the* King. pag. 150.

SECT. XI. 1. *Cenſuring ſuperiours unlawful, why the Enemies muſt continue to ſlander the* King: *How eaſie a thing it is to deprave the beſt writings.* 2. *Of the* King's *integrity and goodneſs, and of* Englands *happineſs under him.* 3. *The main Particulars of Offence under his Government nominated; No juſt matter of blame from them can now be Objected to his* Majeſty. pag. 162.

SECT. XII. 1. *The Adverſaries induſtry to find ſomewhat unbeſeeming the* King *in his Letters.* 2. *Certain Chriſtian Conſiderations propounded to the* Readers, *evidencing them to be free from any ſuch matter.* 3. *Of the Adverſaries pertinency in their Rebellious way; their endeavours that the* Kings promiſes *might neither be believed nor performed.* pag. 177.

SECT. XIII. 1. *Of their Propoſitions at* Uxbridge: *Four pretences for their Abolition of* Epiſcopacy. 2. *Four true Reaſons of that their ſinful requeſt.* p. 196.

SECT. XIV.

SECT. XIV. 1. *Their unreaſonableneſs in deſiring the* Militia *to be in their ſole diſpoſal: Four weak and dangerous pretences for it.* 2. *Four true Grounds of this their demand.* 3. *How ſinful and dangerous a thing it would be to the* Church, People, *and* Kingdoms, *if the* King *ſhould grant it.* pag. 216.

SECT. XV. 1. *Of their* Vindicating *the* Iriſh Rebels, *How fully they have done it in one ſenſe.* 2. *And how glad ſhould we be if themſelves would go and do it in the other: Their true intention in that Demand opened.* pag. 242.

SECT. XVI. 1. *Of the Enemies late Sufferings.* 2. *Of their ſtrange Patience.* 3. *Of their extraordinary great ſucceſs, and the true grounds of it.* 4. *Succeſs no Argument of a good cauſe.* 5. *The worſt men have alway made moſt uſe of it.* pag. 250.

SECT. XVII. 1. *Another* Charge *againſt the* King *Confuted: of Clandeſtine proceedings.* 2. *The* King's *condemning all that be* Proteſtants *at* Oxford, *a moſt impudent and malicious ſlander.* 3. *His toleration of* Idolatry *another: the occaſion of the* King's *promiſing to take away the* Penal Laws *concerning* Papiſts. 4. *The Reſonableneſs of that promiſe, at that time, and upon that occaſion.* 5. *The Objection of the* King's *former reſolution to the contrary anſwered: As alſo of his promiſe not to Aboliſh the Laws againſt them.* pag. 279.

SECT. XVIII. 1. *The* King's *Granting Indemnity to the* Murderous Iriſh *another Slander. The Neceſſity and Reaſons of the* King's *yielding to a* Peace *at that time with the* Iriſh: *And the Conditions upon which that* Peace *was to be granted: This* Act *not contradictive to any of his former expreſſions againſt their deteſtable doings.*

doings. 2. *The vanity of their* Charge *againſt the* King, *for going in a cloſe trading way. Two ſufficient Evidences of his Majeſties ſincere and conſtant affection to the* Proteſtant Religion. 3. *The whole* Charge *againſt the* King *moſt truly retorted upon the Objectors.* pag. 297.

SECT. XIX. 1. *The Enemies malicious devices to Scandalize the* King *with favouring the* Iriſh Rebellion, *detected and confuted.* 2. *The Kings requiring ſecreſie of the* Queen *and* Ormond *in the matters writ to them Juſtified. The Libellers Blaſphemy againſt Gods Providence, and in asking Gods Bleſſing upon their Libel, noted.* pag. 310.

SECT. XX. *What good uſe might have been made of theſe* Letters. *Of the faults laid unto the* Queen's Charge, *ſpecially in loving her Husband.* pag. 318.

SECT. XXI. *Of the Kings's fault in loving his Wife: The manifeſt and malicious falſifications and perverſions of divers of the Kings expreſſions to his Queen noted.* pag. 332.

SECT. XXII. *Of the* King's *fault in labouring to uphold* Monarchy, *His ſoliciting the* King *of* Denmark, *to this purpoſe, no whit Contradictive to His former reſolutions of not calling in forreign aid.* pag. 343.

SECT. XXIII. 1. *The Libellers Cavils at the word* Mongrel Parliament: *At the Commiſſioners of the Treaty at* Uxbridge: *At the Kings pawning his Jewels, anſwered.* 2. *His Majeſties Affection and Goodneſs to his* Subjects (*for want of other matters*) *objected as a fault againſt him by theſe* Libellers. pag. 353.

SECT. XXIV.

SECT. XXIV. *The Story of the* Rebels *unchriſtian behaviour toward their* Soveraign, *and his meek and gracious* Carriage *towards them, ſince the beginning of theſe troubles, related by themſelves, and their impudency therein noted.* pag. 359.

SECT. XXV. 1. *Their Pretences of bringing delinquents to puniſhment made a ground of the* War: *The* King *acknowledged by his Enemies to be on the defenſive part.* 2. *His Majeſties good opinion (a long time) of the* Parliament, *objected as a fault againſt Him by themſelves.* 3. *The* King *makes no War againſt His* Parliament *Evidenced. This Conſpiracy of Traitors at* Weſtminſter *no true* Parliament, *fully proved: The Concluſion of the Anſwer to the* Libel. pag. 367.

A VINDICATION OF King CHARLES I. OR *A Loyal Subjects Duty*, &c.

SECT. I.

1. *Of the ſuppoſed Authors of the Libel.* 2. *Of the Authorizers thereof, and their ſpecial Order: How fit the ſame ſhould be recalled: A Preſident propounded to that purpoſe.* 3. *A ſerious Expoſtulation with them about the ſame, and of their maintaining a baſe fellow to deride and ſcoffe at their Soveraign in his affliction.*

§. 1. THE firſt thing obſervable in that diſloyal Pamphlet, is, the plural manner of ſpeaking uſed therein: *Us*, and *We*: Whence I gather, that it was not

opus unius, the work of one alone: nor indeed had it been poſſible, ſo much Venome and Blaſphemy, ſhould be vomited up againſt Gods Annointed, without the concurrence of a whole *Legion*.

'Tis obſervable in the next place, that the Authors thereof conceal their names; but their modeſty herein is not to be admired; for Satan himſelf would have done as much in the ſame caſe: He acting the Calumniators part againſt his Soveraign, appeared to our firſt Parents in a ſtrange ſhape, and concealed himſelf after theſe mens faſhion; and ſurely had this Book come immediately from him, as it doth from them, he would have bluſhed to own it.

S. *Paul*, S. *Peter*, *James* and *Jude*, ſending abroad into the World *Epiſtles* General to reclaim the ſeduced, prefixed their names at full length (for nothing fell from their pens, either for form, or matter, but what became the Goſpel of *Jeſus*, & *workmen* that needed not to be aſhamed.) But this *Hidden Crew* putting forth a certain thing to a like purpoſe (as they pretend) have not ſet down ſo much as the firſt letters of their names, as *S. M. E. C.* or the like, that the ſeduced might at leaſt have gueſſed, to whom they are beholding.

Sed ex ungue Leonem, the Devil is diſcerned by his Paw, and the Pulpit (*alas*) helps us too far in our ſearch after theſe men: thence we learn, who bears the Bell in theſe days, for lying, ſlandring, and evil ſpeaking. 'Tis commonly

monly obſerved that few can act Satan now ſo well, as ſome of thoſe who formerly did beſt preach Chriſt: *Corruptio optimi eſt peſſima*; Time was, when none might, or durſt compare with them of *Rome*, for defaming Dignities, or Soveraign Princes; witneſs thoſe Books of *Parſons* and *Sanders*, in the days of *Queen Elizabeth*: but were thoſe two now alive, they might go to School to our men, in each of whom *Parſons* ſpirit is both doubled and trebled. And is there not a reaſon? They ſay, *Theſe are times of more light and knowledge*: indeed they are, in the art and ſcience of evil ſpeaking.

In thoſe former days (*of darkneſs*, as they are now accounted) when peace, mercy, gentleneſs, and obedience, faith in Chriſt and conformity to his example, was the ſole ſubject of theſe mens diſcourſes to the people; themſelves were then but poor fellows, of an underly condition, called and known by the contemptible name of *Chriſts Miniſters*: but ſince this *new light* (ſo much talked on) hath appeared, and diſcovered a more gainful and advantagious way, they have altered their ſcene, turned *tragick*, and venting ſlanders and reproaches, have provoked to rebellion, war and bloud; whereby they have purchaſed a new name unto themſelves, (more ſuteable indeed to their preſent, then to their former way) and are called, *The Miniſters of the Parliament*.

And theſe men, or ſome of them (from the method, ſtile and matter of that Book) are

conceived by many to be the Authors of it; which, if they be, I require them by that name of Chriſtian (which as yet they own) that they ſhew out of Chriſts Goſpel, ſome one precept, or allowed example (at leaſt) warranting any to deal thus, with their natural Liege-Lord, or with any ordinary man, that's but a brother, as they do with their Soveraign.

Suppoſe the faults here charged upon him, were real and inherent, and not by *perverſion* only, and imputation; yet where is there any Scripture authorizing this their publication? themſelves (while they were Chriſts miniſters) were wont to alledge, that ſaying of *Eſay*, againſt the intruders of groundleſs innovations, *To the Law, to the Teſtimony, if they ſpeak not according to this word, 'tis becauſe there is no light in them*; *Iſa.* 8. 20. they muſt give us leave to conclude ſo too, and to ſay, *there is no light* in their very ſelves now, if they alledge neither *Law* nor *Teſtimony* for this their undertaking.

But if theſe Miniſters were not themſelves the Authors of it, yet I wonder there ſhould not be one ſpark of ancient love ſtill alive in ſome of their breaſts, towards Jeſus Chriſt their old Maſter, moving them in his behalf, to vindicate the Doctrine of his Goſpel, and publickly to declare, how far the ſame is, from allowing any to ſpeak evilly, or defamingly, of the *Ruler of a People*. When they were on Chriſts ſide, I have heard ſome of them tax *Luther* very ſharply for unreverend ſpeeches (in a certain Pamphlet

Pamphlet) againſt our *Hen.* 8. becauſe he was a King, though not his own; *for* (ſaid they) *ſuch language did not become the Goſpel.* Is not the Goſpel ſtill the ſame? yes ſurely; and had theſe men but been the ſame ſtill too, they could not have ſeen ſuch a Libel printed, and often reprinted at *London*, in the midſt of them, without expreſſing much of their *zeal* againſt it.

Beſide, did not theſe *Parliament Miniſters* (for that now is their beloved title) take the *Proteſtation to defend the Kings honour?* Nay, were not they the men that tendred it unto others? did not they preach divers Sermons at the beginning of this *Parliament*, to perſwade to the taking of it? (I knew one of them that preached a whole week together to that very purpoſe) and did they then only urge to vow, and not to pay? Did they then intend (by their example) only to draw people into Perjury? if not, it lies upon them, as they will anſwer unto God (before whom they did proteſt) for thoſe mens ſouls whom they did perſwade, to cry down this accurſed Pamphlet, ſo contrary to the tenour of that Proteſtation, and never to leave begging of them whoſe ſervants they now be, till 'tis burnt by the hand of the common hangman.

§. 2. But 'tis obſervable in the third place, that this Book is ſaid to be publiſhed, by the Authority of thoſe, who firſt ſet out the Proteſtation, yea, and by their ſpecial Order, *Publiſhed by ſpecial Order of the Parliament:* therefore

ſome may think, there is no likelihood, that they who are too big to deny themſelves, ſhould be perſwaded by their *Beadſmen*, to do any thing againſt their own *Order*.

To which I anſwer, Were they well informed (by thoſe whom they think well of) that it would be as much for their credit (among Chriſtians) to deny themſelves, as to contradict themſelves, to recall their ſpecial *Order*, as to ſuffer it to continue in affront to their general *Ordinance*, perhaps they might be wrought upon; and then withal, if a *Preſident* were alledged, for (as they ſay) they work by Preſidents (though not by Rule) peradventure they might be prevailed with.

And for the things ſake, I will remember them of one, and it ſhall be of one that is extraordinary (for I conceive an ordinary *Preſident* will not ſerve the men that bear ſway in this *Parliament*) it ſhall be a *Preſident* of their own making (which ſpeaks it excellent) ſuch a *Preſident* as the like was never heard of before, and ſo the more fit for their further *obſervance*.

Let themſelves call to mind, whether there was not an *Act* (which is more than a bare *Order*) both made and nulled, in the ſame *Seſſion*, ſince the Beginning of this *Parliament*, though perhaps not daſhed by that full Authority which did eſtabliſh it; yet was it not ſet aſide as needleſs and vain, or (at leaſt) as not ſufficiently adviſed upon beforehand: The Act which I mean, was that which concerned the Fleet, or

Navy

Navy againſt the *Turkiſh Pirats*, to redeem our Chriſtian Countreymen from Bondage. For their better remembrance of which, I ſhall beg leave of the Readers, to make a little digreſſion, in the relation of ſome few circumſtances: and (if I rightly apprehend it) the matter in brief was thus:

Our good King in his piety and pity to thoſe poor Captives, had formerly (with that *Ship-money* ſo grudgingly paid) built and ſent out divers ſhips to the ſame purpoſe; and (God aſſiſting a work ſo religious, and becomming a Chriſtian Prince) he prevailed therewith againſt the Pirats of *Sally*, and freed many of his Subjects, from barbarous ſlavery in that place: whereupon he made preparation alſo againſt thoſe of *Algier*, intending the like mercy for the Chriſtians there; but was prevented in his deſign by the *Scottiſh* Inſurrection, which forced him Northward: and before his *intentions* could return to motion, for that Southern Expedition, this unhappy *Parliament* (by his authority) met at *Weſtminſter*, where (that it might be conceived ſome others had Bowels as well as He) a Bill was preferred, and diſputed upon, concerning a *Fleet* to the fore-mentioned end; for the maintenance of which, though it might eaſily have been concluded, by ſettling of *Ship-money* in a *Parliamentary way*, with an *Order* for the manner of levying the ſame, to the ſubjects liking (which had been a more ſafe and inſenſible kind of payment, then many diſburſments ex-

torted ſince, and might have been a means to continue Gods national bleſſing upon the whole kingdom, by intereſſing (in that ſort) all mens hearts and hands, in ſo charitable and Chriſtian a Work:) yet becauſe it was a path wherein the King had trod, and they had no purpoſe to deal with or for him, in any ſuch friendly or Loyal way, as might ſhadow his apprehended haltings from his peoples eyes, by making that cleerly *Legal*, which had formerly appeared ſomewhat *warping*. Beſides there wanted matter or ſtuff, to fill up the belly of that *monſtrum horrendum*, or ungoſpel-like *Remonſtrance*, which was purpoſed to be made againſt his Government, by which the people were to be taught to believe, that the King did never do any thing well; therefore by all means *Ship-money* muſt be damned, and cried down for ever, *in perpetuam Regis ignominiam*, if mouth can do it: And for the intended *Navy* another courſe was concluded upon, to advance monies to maintain that, *viz.* from the importation, and tranſportation of commodities.

But (by the way) while theſe things were in agitation amongſt the *wiſe*, the *King* having had more *ſincere* and *ſerious thoughts* about that *buſineſs* then other men, deſiring and hoping to further and ſpeed the *deſign*, with his advice and counſel) ſent them his judgment concerning ſome particulars about the *matter*, onely to conſider upon, and to follow if they ſo pleaſed; or otherwiſe to proceed according to their own

diſcretions;

diſcretions: which *advice* of his had they taken in *good part* from their *Prince* and *Maſter*, they had *ſhewn* no *more reſpect* unto him, then *Job* was wont to ſhew to his meaneſt ſervant: but they (leſt they might ſeem to need his *help*, by a civil *acceptance* of his *counſel*) were ſo far from reliſhing of it, that they preſently voted the ſame to be an obſtruction caſt in on purpoſe to ſtop the *buſineſs*, nay a plain *refuſal* of the *King* to confirm their *Bill*: Whereupon his *Sacred Majeſty* (being armed with *meekneſs* againſt *affronts*) leaving them wholly to their own *devices*, did preſently ſign their *Bill*, and in that faſhion as they would have him: ſo diſcovering to all his *people* (if they would ſee) that *A Vote of Parliament may be fallible*. And now behold (to return to the *matter*) when this *Act* was thus finiſhed, according to their *deſires*, and all *Religious hearts* raiſed to an high expectation, of ſeeing their poor *brethren* quickly redeemed from *Turkiſh* thraldom, whether from their diſlike of the *Kings readineſs* unto ſo Chriſtian a Work, or becauſe they had ſome other *imployment* intended for the *Merchants money* here at home, I cannot tell: *but that* Act *was never (as I heard) put in execution to this day, but even quite ſet aſide*; and *as we way ſay (ſo much as in them lay) quite nullified, cancelled, and repealed: and free leave given to the* Turks *thereby, not onely to take our Countreymen at Sea, but alſo to come into the very havens of our Kingdom, and to carry away our Children, to the ruin of Chriſtian*

ſouls

ſouls for ever: inſomuch, that whereas there was but the number of 2000 *Engliſh in ſlavery, when this ſo adored* Parliament *did begin, there is now,* November 1645. *above* 5000 *in moſt lamentable bondage, our King being robbed and deſpoiled by his loving ſubjects* (Who conſult (*as they ſay*) to advance Chriſts Kingdom) *of his* Ships *and* Navy; *wherewith he was wont to defend his Realm from ſuch Piracies.*

This is that *Act* which I ſpake of, and the reaſon of my remembring it at this time, is, to help the *Authorizers* of this *Venemous Pamphlet* with a preſident for the recalling their *ſpecial Order*, whereby 'tis publiſhed. And now, before I teturn to my work in hand, let me aſſume the boldneſs to expoſtulate a little with theſe men: I am one of Gods Ambaſſadours; *Jeſus Chriſt*, who ſhall be *their Judge*, is *my Maſter*; and in his *Name*, let me reaſon with them about this matter; for I hope I may preſume to ſpeak unto them (at a diſtance) as they are like my ſelf, but *Duſt* and *Aſhes*.

§. 3: Let me ask you a queſtion in the firſt place (*O you ſuperlative men*) Suppoſe ſome of your *Novices* and underhand Workers (as alas you have too many, ſuch I fear even about the King) ſhould, by this *Pamphlet*, which you (whom they think *infallible*) have by *ſpecial Order* authorized, or by any other of like nature, publiſhed under your Protection, be moved to act *Jaques Clement*'s part, or *Raviliack*'s part upon the *ſacred perſon* of their *Soveraign*,

can

can you imagine that the ſame will not be ſet on your ſcore, as well as that of theſe *Regicides* was laid to the charge of the *Jeſuites*, whoſe cuſtom it was (as your ſelves well know) while the doctrine of *King-killing* was appropriate to their Order, to inſpire men to the perpetration of that *ſupream villany*, by ſending forth ſuch conditioned Books (as this is which you have authorized;) wherein with moſt reproachful language they would paint out the *Prince* deſigned for ſlaughter, as if he were the greateſt Tyrant, promiſe-breaker, and oppreſſor of his people, in the World, and a perſon in no ſort fit to live: that ſo it might be apprehended a *moſt Heavenly Work* to rid the earth of him, and a *ſervice* moſt acceptable unto the Lord: *When* Raviliac *was demanded by his examiners, to declare the reaſon moving him to his attempt, he anſwered*, That the reaſons why it was requiſite to kill the King, they might underſtand by the Sermons and Pamphlets of the Preachers.

Well (Sirs) we all know the meaning both of you and of your *Prophets*, and therefore as *Elias* from the Lord, did charge *Ahab* with the death of *Naboth*, becauſe the Letters provoking to it, were ſigned with his ſeal: ſo do I from the ſame Lord, charge you with all thoſe evil opinions and hard conceits, which are already kindled in the minds of any againſt the King, by the means of this *Pamphlet*, becauſe 'tis *publiſhed by your Authority:* Yea, if any further miſchief ſhall befal his *Sacred Majeſty* upon the

ſame;

ſame; at your hands will the Judge of Heaven and Earth require it: and know you further, that the guilt of all the blaſphemies, reproaches, ſcorns, ſlanders, which are ſpit out againſt the King, either in this Book, or any other publiſhliſhed by your *leave* and *Order* (without your deep *repentance* and *humiliation*) ſhall be heaped upon your ſouls at *the day of Reckoning*, even as if your own ſelves had been the Authors of them: for *Nil intereſt ſceleri, aut faveas aut faceas:* to favour and to do (in this caſe) is all one: nay the Apoſtle ſpeaks, *Rom.* 1. 32. as if thoſe who approve of other folks ill doings, were in a degree worſe than the Actors themſelves, and given up in a further meaſure to a Reprobate ſenſe: *Qui non vetat peccare cum poteſt, jubet:* (ſays the wiſe Heatheu) not to prevent a miſchief when one may, is directly to command it to be done.

Gentlemen (for as your ſouls friend, I would fain have you recover again that Title.) *I charge you before the living God and Jeſus Chriſt*, who ſhall one day ſit in judgment upon you, to ask your Conſciences in ſecret, whether it be not a ſin and a wickedneſs, to ſpeak evil of *the Ruler of the people?* to act *Shimei*'s part againſt *God's Anointed?* whether to write or publiſh ſuch Pamphlets as this, be the way to *Honour the King in the eyes of his people?* Whether you have thus learned Chriſt from the Church of *England?* Whether you ever met in Gods Word, with any ſaying or example, to warrant

you

you in this way of proceeding? And I require you alſo, as you will anſwer it before the Lord, to ask your own hearts, whether to Authorize ſuch a Work as this (to the King's defamation) be a Chriſtian Work, honourable and becoming the dignity of a *Parliament*, whoſe actions ought all to be glorious and preſidential? Nay is it an Act prudential in you, thus publickly to own and countenance this *prolem populi*, this abominable thing, which the very Parents and Authors of, are aſhamed to father? What? will you ſay, 'tis one of the *Priviledges of Parliament* you fight for, to authorize things againſt the King, againſt your own Allegeance and Proteſtation? Surely *ab initio non fuit ſic:* former Parliaments diſdained to own ſuch a Priviledge, to tread in ſuch paths: Or will you ſay, you are more *Omnipotent*, then thoſe your *Predeceſſors* were, who never had thoſe *brave advantages* that you have? true, nor never did *deſire* them. But can your *new Omnipotency* make that which is evil in it ſelf, turn good by your Authorization? I pray where had you this large Commiſſion? Who gave you this Authority? Chriſt, in whoſe hand is all power, never did: let your Chaplains prove it if they can, or your Conſciences affirm it, if they dare. Nor will that *Writ* which called you together, and fixed you in your *Sphear* at *Weſtminſter*, tell you, that the King (the Fountain of Power under God) did place you there in this ſort to exerciſe your Activity againſt him: your *Patent* therefore, by which

which you have Authorized this work of darkneſs, muſt needs come *ab inferno:* and can you expect that the *Judge of quick and dead*, will at the great day pronounce *well done good and faithful ſervants* unto you, for doing Satans work: for executing his Commiſſion? O how much better will you find then it had been, if you had wrapt up your *Talent in a Napkin?* and in the mean time, how much more had it been to the dignity of that *High Court of Parliament* (which you pretend ſo much to ſtand for) if you had but left out the name *Parliament*, and ſaid *Publiſhed by ſpecial Order of the Rebellious faction in two Houſes at* Weſtminſter?

But now I have begun to take upon me to ſpeak unto you (O you lofty men) let me ask you a queſtion more to a like purpoſe: What reward or commendation can you expect at Gods hand, for maintaining your Beadſman, *Britannicus*, to libel againſt his *Sovereign*, to teach and excite by his weekly books, the ignorant and ſeduced vulgar, throughout the kingdom, to joyn with him in reviling and laughing to ſcorn their publick *Father* (now your ſelves have moſt unjuſtly thruſt him into affliction:) Dare you ſay, his expreſſions are not vile? O let me beg pardon of my *Sovereign*, and of all modeſt men, (if to the ſhame of theſe mens faces, and to the increaſe of indignation in all godly ſpirits againſt their courſes) I do with deteſtation repeat over here one of his paſſages, publiſhed to the world on Monday the 4th of *Auguſt* 1646.

Where

Where is King Charles? *What is become of him? Some ſay, when he ſaw the ſtorm comming after him as far as* Bridgewater, *he came away to his dearly beloved in* Ireland: *Yes, they ſay, he ran away out of the Kingdom very Majeſtically: Others will have him erecting a new Monarchy in the Iſle of* Angleſey: *A third ſort ſay, that he hath hid himſelf, it were beſt ſend Hue and Cry after him.*

If any man can bring any tale or tidings of a wilful King, which hath gone aſtray theſe four years from his Parliament, with a guilty Conſcience, bloody hands, and heart full of broken vows and proteſtations, if theſe marks be not ſufficient, there is another in the mouth, for bid him ſpeak, and you will ſoon know him; then give notice to Britanicus, *and you will be paid for your pains:* God ſave the Parliament.

O you *Men of Weſtminſter*, is this your *Beadſman* that prays for you, that works for you? that is maintained and cheriſhed by you? then theſe are the ſcorns of your hearts, the flouts of your ſpirits, that are vomited up by his mouth and pen; if not, why have you not hang'd the villain, or rather torn him in pieces with wild horſes? Are not you they, that call your ſelves, *The Kings moſt humble, moſt dutiful, and moſt loyal Subjects?* Are not you they that would be accounted the *Holy, juſt, moſt Chriſtian*, and *unerring Parliament?* have not you talked much *of reforming our Church and Government?* and will you countenance and favour ſuch perſons? Is this the *Reformation* you promiſed us?

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the *new Religion* you will ſet up amongſt us? Is this the way to Heaven, which you will trace out to your Countrey-men that adore you? Doth your *Diſcipline*, purchaſed with the effuſion of ſo much Chriſtian bloud, allow of ſuch expreſſions, and perſons, without correction? Indeed this is the way to work an Alteration from what was before: the Devil had formerly but his *Chappel*, where God had his *Church*, but from henceforth if you prevail, he is likely to have his *Church*, where God ſhall ſcarce have a *Chappel:* Well, as an Holy Martyr ſaid to others, ſo ſay I to you; *I thank God I am none of you:* and my prayer is, *Never let my ſoul (O Lord) partake in their counſels, nor my feet tread in their paths: but give me (I beſeech thee) thy grace to pray daily againſt their wickedneſs; And let it not, O let it not (good Lord) be told in* Gath, *or believed in* Askelon, *that theſe bitter fruits do ſpring from the tree of* Proteſtant Religion: *Let it rather be acknowledged and apprehended that theſe things are favoured and done by the men of this Nation, as they are at this preſent (by Satans working) in a deadly enmity and oppoſition againſt their Soveraign, and not as they are either his ſworn ſubjects, or Children of the Engliſh Church. And thus (O my God) as thy meſſenger,* Liberavi animam meam, *I have diſcharged my Conſcience towards them.*

SECT.

SECT. II.

1. *Of the pretended end of publishing the Libel; the true end thereof hinted.* 2. *Their blaſphemy againſt God noted.* 3. *How theſe Letters of the King might have been made uſe of as Evidences of Truth and Loyalty.* 4. *Of what ſtock and linage the Authors of the Libel diſcovered themſelves to be.* 5. *Of their ſubtilty, and of that ſpirit of meekneſs which they boaſt of.* 6. *How aptly for themſelves they alledge the Example mentioned by S.* Jude.

§. 1. NOw come to the Book it ſelf, whoſe Publication they have Authorized: and I obſerve that the perſons for whoſe ſake 'tis pretended to be put forth, are ſome, whom the Authors call their *Seduced Brethren*, to *reclaim them:* I conceive they are ſo accounted, becauſe they will not concur, in breaking their Proteſtation, and oppoſing their *Sovereign:* I apprehend my ſelf to be reckoned in the number: and therefore in the behalf of my ſelf and the reſt, I deſire theſe men, who are ſo careful to *Reclaim* us, that they would deal plainly with us; and tell us in down right Engliſh, whether it be any thing elſe, but our Loyalty, our love and obe-

dience to our *Sovereign*, which they would *Reclaim* us from: let them in the first place declare unto us our transgression, and prove out of Gods Word, that we are such as they call us, and account of us: let them shew who hath *seduced* us; we are of the Prophet *Jeremies* mind; *If we be deceived, it is the Lord that hath deceived us:* Jer. 20.7. 'Tis his Word that hath taught us to honour the King, and to adhere unto our *Sovereign*; that is the foundation we stand upon, and so strong and stable it is, that we believe and hope these new Teachers shall never be able either to shake it, or us from it.

Nay we have an apprehension that these men are in a *Seduced* condition themselves, *because they are gone out from us*, 1 *Joh.* 2. 16. whereas they were once of us, they took the *Oath of Allegeance*, and afterward the *Protestation* as well as we, *to defend the Kings Person, Honour and Estate*, against all Opposers: And now being themselves out of the right way, we fear they would draw us into the same danger: they tell us we are *Seduced*, only that we might yield so to be. We remember that Satan *seduced* our first Parents from their duty towards God, by proceeding in the direct way and method of these men: he pretended pity and respect unto them as to his *Seduced Brethren:* and to the same purpose as these do. He slandred, defamed and reproached his *Sovereign:* wherefore these men must pardon us, if but for this reason, we are somewhat suspicious of them. Beside, the Scripture tells us of some men,

men, who *call Light, Darkneſs*; and *Darkneſs, Light*; *Good, Evil*; and *Evil, Good:* and what know we to the contrary, but theſe men may be of that number? Our Saviour informs us, *Mat.* 24.24. that in the laſt days, *many wolves ſhould come in ſheeps cloathing*, who (by fair pretences) *ſhould deceive many*: and ſhould carry their deſigns ſo cunningly, *that (if poſſible) they ſhould deceive the very Elect themſelves:* Now as theſe are the laſt days, ſo theſe men have fair pretences, are crafty in their carriages, to deceive many; and therefore may peradventure, be thoſe very wolves, foreſpoken of. Saint *John* adviſeth us, not to believe every one, but bids us *try their ſpirits, whether they be of God or no:* 1 John 4. 1. wherefore having this warning, if we truſt theſe men before we have tried them, we ſhall ſhew our ſelves as they entitle us, *ſeduced* indeed: they muſt give us leave therefore to examine of what ſpirit they are, who thus take upon them *to reclaim us:* whether their doctrine be of God or no; we will go by Chriſts own rule, let them except againſt it if they can or dare, *By their fruits* (ſaith he) *you ſhall know them*; *Mat.* 7.20. and this their Book is their *fruit:* we will conſider whether their ſpeech and lauguage therein, doth not bewray them. They begin thus:

Libel. *It were a great ſin againſt the mercies of God, to conceal thoſe evidences of truth, which He ſo graciouſly (and almoſt miraculouſly) by ſurprizal of theſe Papers, hath put into our hands.*

I confeſs they promiſe fair, like thoſe *Galathians* whom Saint *Paul* writes unto, *they begin in the Spirit*, with the mention of *Sin* and *Mercy*: they have (like thoſe Locuſts, *Rev.*9.) *the faces of men*, but obſerve them well, we ſhall find they have *the teeth of Lions, and the tails of Scorpions*: my endeavours ſhall be on purpoſe to diſcover them, that men may avoid them, and not be hurt by them; which that I may do, I beg of thee, *O moſt mighty Jeſus, who art the Light of lights, and doeſt enlighten every man that commeth into the world, to lighten the underſtanding of thy poor Miniſter, that he may be able by thy light, to enlighten thy people, ſo as they may clearly diſcern this work of darkneſs, which is caſt forth by an Hidden Crew, to blemiſh and diſgrace the Doctrine of thy Goſpel, profeſſed in this Church; to obſcure thoſe beams of Majeſty, wherewith thou haſt decked thine own Annointed; and to ſeduce thoſe ſouls, for which thou ſheddeſt thy precious bloud, into ways of perdition and deſtruction: that by theſe my endeavours, thy true Religion may be illuſtrated, thy ſervant the King vindicated, and thy people preſerved, to the Glory of thy great Name, and to the inward comfort of me thy weak inſtrument, and that for thine own Merit and Mercies ſake*; Amen, Amen.

§ 2. It is evident, that the ends why theſe Papers were divulged, after their ſurprizal, together with that bitter Preface, and perverſe Notes upon them; was to weaken the Kings reputation among his people, to take from him the affecti-

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ons of thoſe that ſtill remain *Conſtant* and *Loyal*, and to ſtir up ſome already poiſoned, to act *Raviliack*'s part upon him; and yet theſe men would have us believe, that it would have been a *ſin in them* (forſooth) yea, *a great ſin*, *a ſin againſt the mercies of God*, if they had concealed them: Nay further, they would have us think, that God himſelf *did graciouſly, and even miraculouſly put them into their hands* on purpoſe, yea on ſet purpoſe, that they might do with them as they have done.

We do confeſs, if God ſhould ſo far have forgot himſelf, his Holy nature, his Word, and all his former doings, as *to put theſe papers into their hands*, to that very end for which they publiſh them; he ſhould have done very *miraculouſly* indeed, and what he never did ſince the beginning of the world before: But we the *Seduced Brethren* (as we are called) ſhould prove our ſelves *Seduced* indeed, if in this we ſhould believe them; for we could never find throughout the whole Hiſtory of the *Bible*, that God did ever yet allow any man to defame his Brother, his equal, his inferiour; much leſs his Father, the Father of his Countrey, and Supreameſt Magiſtrate in the Kingdom, we find there a ſtrict precept to the contrary, *Thou ſhalt not ſpeak evil of the Ruler of thy people:* Act. 23. 5. But that God ſhould be partaker alſo with the Calumniator (as theſe men would have him;) that he ſhould be chief in the ſin, and help the ill diſpoſed with occaſions on purpoſe, to render

that Perſon infamous, whom himſelf hath commanded in ſpecial to be honoured, and to whom Allegeance hath been ſworn, and obedience *proteſted:* truly the *Authors* of this *Libel* muſt not be angry with us (whom they call *Seduced*) if for this their aſſertion, we think them guilty of moſt high *blaſphemy*; for we ſuppoſe that *Doeg* might as lawfully have pretended that Gods mercy gave him advantage by being at *Nob*, 1 Sam. 22. to exaſperate *Saul* againſt the Prieſts of the Lord: and *Shimei* might as well have ſaid, that Gods grace did adminiſter unto him the occaſion of *David*'s paſſing by his houſe, on purpoſe that he might *curſe him* and *rail* upon him; 2 *Sam.* 16.

The *Papiſts* have often taxed us, that we made God the Author of *Evil*; and now theſe men (as we conceive) would fain draw us into that *Hereſie* with themſelves, to confirm that *ſlander* of the *Adverſary:* but we would have all the World to underſtand, that the true *Proteſtant Profeſſors* in the *Engliſh Church*, were never yet guilty of this *Blaſphemy*, they are rather *Scabbs*, then *true Members* of the ſame, from whence doth iſſue this Corruption.

We remember when *Rabſhakeh*, Iſa. 36. 11. being fleſh'd with his maſter's ſucceſs, railed upon *Hezekiah*, he uttered himſelf after the faſhion of theſe men, as if God had ſent him on purpoſe, to *vilifie* and *defame* the King: *Am I come up* (ſaith he) *without the Lord?* And God obſerved it, and ſoon after puniſhed him for it.

So

So we hope the Lord hath both ſeen and heard the *Blaſphemous words* of *theſe men*, whom *their maſters* (the *Authorizers* of *their Libel*) have ſet on work to defame the Lords Anointed, *and to reproach the living God:* and will in his due time, reprove the words which they have ſpoken: we have a ground for our hopes in *Pſal.* 50. 16, *&c.* where God taxeth ſome, that were *great pretenders* to *Religion*, though *haters* of his *word* in their *practice*; for they were malicious *Accuſers* and *Slanderers* of others, and (like theſe men to the full) they intitled God to all their villanies, ſaying, *he was ſuch a one as themſelves*: But the Lord reſolves in the following verſes, that there ſhould come a time, that he would reprove them, and call them to a reckoning for all theſe things: yea, (ſaith he) *I will tear you in pieces, and none ſhall deliver you:* and ſo doubtleſs he will deal with theſe men, like *forgetters of God*, as they be, unleſs by a timely repentance, they conſider of theſe *their preſumptions* and moſt ungodly doings; *The Lord in mercy vouchſafe that grace unto them:* We their *Seduced Brethren* (as we are accounted) do in the mean time conceive from this their *beginning*, what we ſhall have in their *following diſcourſe:* and we ſhall wonder the leſs, when we meet with their unſeemly Language of, and againſt their *Soveraign*, now we have ſeen ſuch their high boldneſs againſt the Almighty himſelf.

But one thing is to be noted further, in thoſe

firſt lines, they call thoſe Papers wich they publiſh, *Evidences of truth*; their meaning is, of what *themſelves* have reported againſt the King, which they (onely) call *truth*, and would have all men believe for *truth*: We know they have often wreſted *Gods Scriptures*, to make them appear as *Evidences* of ſuch their *truths*, and therefore 'tis no marvel if (together with their own *perverſe notes* upon them) they uſe the Kings letters to the ſame purpoſe.

Indeed I believe that theſe *Papers* might have been *Evidences of truth* and of Loyalty too: had the *Surprizers* of them, been guilty of theſe *vertues*, and ſo pleaſed; if after their ſurprizal, finding that by ſiniſter conſtruction, they might prove *blemiſhes* to the *Kings reputation* (ſhould *weak minds* but chance to ſee them) they had preſently locked them up in the *Cabinet* again, and ſent them ſecretly to the *King*: then indeed they might more properly have ſaid, in a private letter to their Soveraign, *God hath graciouſly, and in mercy to us, put into our hands an occaſion to Evidence our truth, our Honeſt hearts, and Loyal Affections to your Majeſty.*

I would have theſe men ask their *own Conſciences*, whether they do not think, that *David* would have done thus, had he met with ſuch an advantage in the days of *Saul*: ſurely they cannot conjecture, he would have done after their faſhion: for when he had as large an opportunity of doing his King a *diſpleaſure*, as this

this was, and ſome did adviſe him to make uſe of it, to ſuch a purpoſe, telling him (in effect) that *it would be a great ſinne in him, againſt the mercies of God, who ſo graciouſly and miraculouſly had put the opportunity into his hand*, if he ſhould balk the ſame: 1 *Sam.* 24. 4. But *David* being *a man after Gods own heart*, 1 *Sam.* 26. 8, *&c.* knew Gods mind better then *theſe men* do; and being as full of *truth* and *loyalty*, as ever he had been in his *profeſſions* of the ſame, rebuked thoſe who thus adviſed him, telling them plainly; that never any could go in that way which they counſelled him unto, but would prove guilty of *High Treaſon*, and become liable to *Gods curſe*; But (ſays he by his actions) I'll make another uſe of this advantage, even to *Evidence* my *truth* and loyalty, to diſcover mine *honeſt intentions* unto the King, who hath conceived *an ill opinion* of me: I'll take away his *ſpear* and the *pot* of *water* that ſtands at his *head*, where he lies aſleep, then I'll return them to him again, that he may perceive that I had *an advantage* to have done him hurt, but not an *heart* or *Conſcience* diſpoſed thereunto; and I'll rebuke *Abner* the *General* of his *Hoſt*, and the reſt of his *Captains*, for guarding the *Sacred perſon* of *their Soveraign*, and the things that concerned him ſo neer, no better. And indeed even thus did *David* do, and we know what an *Happy ſucceſs* he had of his ſo doing: The *Kings heart* hereupon melted towards him, and He yields him to be a *righteous man*, a

wronged

wronged perſon, and pronounceth a bleſſing upon him: *Bleſſed art thou my Son* David, *thou ſhalt do great things, and alſo ſhalt ſtill prevail*: 1. *Sam.* 26. 25.

We do conceive, that if the *ſurprizers* and *publiſhers* of theſe *Papers*, had gone in this way of *David*, it would have been more to *their credits*, more becoming that *Goſpel* which they pretend to profeſs, and the duty of *Chriſtian ſubjects*, then that *courſe* is which they have taken; and we alſo believe, that if they had been as *Honeſt men* as *David* was, indued with as *innocent* and *loyal hearts* towards their King, as He, they would have done after his manner; and we deſire that they would ask *their own Conſciences*, whether in this particular, *themſelves* be not directly of our opinion.

But ſeeing it is ſo apparent that theſe men are of a contrary ſpirit unto *David* (notwithſtanding *their great pretences* to *Religion*) and ſeeing that God hath ſuffered them thus fully and foulely, to diſcover their *falſe hearts*, by their publication of theſe *Papers*: We for our parts may conclude more truly; *it would be a great ſin in us, againſt the Mercies of God, to conceal* (and not to take, yea, and to give *publick notice* to the world of) *this Evidence of the truth of their inward malice and wickedneſs* (againſt their Soveraign) *which he ſo graciouſly hereby hath permitted to us*, that we might not be *Seduced*, or miſled by them. But they go on, and ſay,

Libel.

Libel. *Nor dare we ſmother that light under a Buſhel, but freely hold it out to our Seduced Brethren (for ſo in the ſpirit of meekneſs, labouring to reclaim them, we ſtill ſpeak) that they may ſee their Errour; and return into the right way.*

§. 4. The *apprehenſion* and *hope* of *theſe men*, is to diſcover unto us (by this *their light* which they ſo *freely hold out unto us*) ſome nakedneſs in their Father: It ſeems they are of the Generation of *Cham*; *Gen.* 9. 22. for he in the like ſort, *did freely hold out* unto his *Brethren*, what he ought to have *hidden* and *concealed.*

But becauſe they tell us they *dare not* do otherwiſe; we their *Brethren*, before we yield up our ſelves to be led by them, deſire to know, who it is that keeps them in ſuch great awe, that they *dared not* rather to have acted the parts of *Shem*, and *Japhet*; *Gen.* 9 23. which we conceive had been more to their own *credit* and *benefit*, and more to *the comfort*, of their poſterity: We do not remember any puniſhment denounced in *Scripture* againſt thoſe that conceal *the imperfections* of *their Father*: we are plain men, and love to deal plainly, ſpecially with thoſe that offer *themſelves* thus *freely* to guide us, and therefore we muſt tell them, that we ſuſpect them from this word *we dare not*, to be under Satans bondage, for he it is that rules by *fear*; He it is that compelleth thoſe that be in Captivity under him, to do wickedly according to his luſt and will; to tranſgreſs *Gods Holy word*, and to run themſelves

ſelves upon his *heavy curſe*; yea, He it is that forceth his *ſervants* ſo, that they *dare* do no otherwiſe: ſurely we believe theſe men cannot ſhew a *better reaſon* for their calling us *Seduced*, then this is for us to hold them *ſuſpected*: and therefore by this Title from henceforth we ſhall be bold to call them, *our ſuſpected Brethren*.

And the *Light* by which they would ſhew us our *Errour* (as they call it) gives us further to apprehend, how juſtly they deſerve this *Title*; for who but men whom *the God of the world hath blinded*, would think that the *Kings Errours* (for ſuch onely in their imaginations, is the *light* which they here ſo *liberally* and *freely hold out* unto us) ſhould be a glaſs ſufficiently able to diſcover to us our faults: Gods word and law, was wont to be the ſole glaſs, and rule for ſuch a purpoſe: *By the law comes the knowledge of Sin* (ſaith the Apoſtle) *Rom.* 7. 7. therefore they muſt ſhew us, either that *the Law* is out of date in *theſe times*; grown faulty and inſufficient: or elſe that the ſame doth allow us, to withdraw our *Duty* and *Obedience* from our *Soveraign*, upon the ſight of his ſuppoſed or real Errours: that God therein commands us to adhere to him with this limitation, *unleſs he be guilty of ſuch and ſuch failings*: except they can ſhew us this, we are reſolved not to forſake our *old light*, to be guided by a *new*, thus deviſed and *held out* unto us by our *Suſpected Brethren*.

§. 5. But (by the way) why do they call us

us their *Seduced Brethren?* we conceive, becauſe they judge us ſimple, in compare with themſelves, and in that regard very capable of *ſeduction*, they make themſelves as ſure of us, as if they had already ſeduced us; and therefore they call us their *Seduced Brethren:* we confeſs our inferiority unto them in this reſpect, for *as the ſerpent was more ſubtile then all the beaſts of the field*, *Gen.* 3. 1. ſo they in *their generation* are wiſer then we, and do deſerve the *Title* of *Subtile and crafty Brethren*, as well as of *Suſpected:* But we muſt tell them *ex magnis ingeniis magni errores*, great errours have not come but from great wits: they were *Gyants* and *Lucifer*, that highly rebelled againſt God; and *St. Auguſtine* adviſeth, *Magis tibi metue cum in intellectu habitat Diabolus, quam cum in affectionibus*; for an erroneous Devil in the underſtanding, will quickly prove a furious Devil in the affections, as *experience* teacheth: therefore we will be content to be eſteemed *ſimple* ſtill; yea, to be numbred (if they pleaſe) among thoſe whom *Plutarch* ſays, were *rudiores quam qui poterant decipi:* for ſo we hope the Devil will have more to do, to intrap us the *Simple*, then he hath had to captivate, and inthrall them the *Subtile*: for (as *Eſay* ſays) *their wiſdom and underſtanding hath perverted them, and cauſed them to rebel*; *Eſay* 47. 10. and from their wiſdom (doubtleſs) their hopes do ariſe to *reclaim*, (as they call it) or rather to pervert us by their *Labours*; for ſo they tell us, *they labour to reclaim*

claim us: viz. from the *Errours* of *Loyalty* and *Chriſtian Obedience.*

But they tell us they labour *in the ſpirit of meekneſs*; that they *Labour* we believe, their *Predeceſſors* have done ſo before them, who have travelled *Sea and Land*, *Mat.* 23. 15. to make others the *Children of Hell, as well as themſelves:* but that they have any acquaintance at all with the *Spirit of meekneſs*, we can ſcarce diſcern by their *writings*; wherein we ſee nothing wanting ſave *modeſty*, *truth*, and *ſincerity*; but theſe being the *natural fruits* of the *Spirit of meekneſs*, we ſhould have judged the Authors of this Book quite Empty of that *Spirit*, had not themſelves informed us otherwiſe: And yet too by Chriſts own warrant we may be ſuſpicious of thoſe that bear teſtimony of themſelves: *Joh.* 5. 3. *A ſhadow of meekneſs* I grant they may have have, but the *Spirit* is another thing.

When *Satan* laboured with our firſt Parents *Gen.* 3. to the ſame end, as theſe do with us, he had a *ſhadow of meekneſs* and love in his *expreſſions*; but not the *Spirit*: ſo thoſe *Wolves* that were propheſied to come in theſe laſt days, *Mat.* 24. are foretold to have *ſheeps cloathing*, that is *ſhadows* and *pretences* of *meekneſs*, they ſhould bleat ſo lamb-like, that the very *Elect* themſelves, ſhould ſcarce be able to diſcern them; but yet they ſhould be quite void of the *ſpirit of meekneſs:* and verily we ſuſpect theſe our *ſubtile Brethren* to be of that number: nay they tell us, that in *the ſpirit of meekneſs they ſtill ſpeak.*

This

This word *Still* makes us bethink onr ſelves, how they have ſpoke already, and to look back to their former *language* and *dealings* with us! and we find that we have been *reviled*, *railed upon*, *reproached* both in Print and Pulpit, *ſub tecto*, *& ſub dio*, by the names, and titles of *Malginants*, *Papiſts*, *Devils* and *Dogs*; we have been *Impriſoned*, *Plundered*, and *violently Diveſted* of all we had, for our *Conſcience* and *Allegeance* ſake; we have had our *dear Wives*, our *tender Infants*, our *gray-haired Parents*, turn'd out of doors and expoſed to *Beggery*, for our ſakes; our ſelves being formerly *baniſhed* and *ſeperated* from them for Gods ſake; becauſe we will not be *reclaimed* from *the Goſpel* of *Jeſus Chriſt*; that *Doctrine* of *Obedience* which all our days, hath been taught us in the *Church* of *England*; we have been hunted up and down the Kingdom, like *wild Beaſts* by theſe *meek* Men; and ſuch as they have ſet upon us, to ſpill our blood: we have had (ſome of us) the *trials of cruel mockings* and *ſcornings*, yea of *ſcourgings*; ſome of us have been *roaſted* at the fire, have had our hands and Feet burnt off, in a far more cruel manner then Biſhop *Bonner* ſerved *Tomkins*, or *Edmund Tirrell*, *Roſe Allen* (according as it is mentioned in the Book of Martyrs:) we have been *tempted* to take their curſed *Oaths* and *Covenants*, and we have (thouſands of us) been *ſlain* with the *Sword*; we have been forced to *wander up and down*, through Woods and Mountains, ſhall I ſay *in ſheep-ſkins and goat-ſkins?*

skins? nay, ſome of us without any cloaths at all, being ſtripped ſtark naked by theſe our *modeſt Countrey-men*, as thoſe of our *Nation* and *Religion* were in *Ireland*, by the *barbarous* and *mercileſs Rebels* there, and conſtrained thus to ſhift for our lives, being *deſtitute, afflicted, tormented:* Thus hath that *ſpirit of meekneſs*, which rules in theſe our *ſubtile and ſuſpected brethren*, diſcovered it ſelf unto us; and ſay they, *In the ſpirit of meekneſs we ſtill ſpeak*, but from this their ſpirit of meekneſs *Good Lord deliver us.* They proceed and ſay,

Libel. *For thoſe that wilfully deviate, and make it their Profeſſion to oppoſe the truth, we think it below us to revile them with opprobrious Language, remembring the Apoſtle* Jude, *and that example which he gives us in his Epiſtle.*

§. 6. The *Apoſtle* Jude *in his Epiſtle*, ver. 8, 9. ſpeaks of *certain perſons*, whom he calls *filthy dreamers*, becauſe (doubtleſs) they forſaking the rule of *Gods word*, talked and dreamed of *new lights* and *Revelations* (which alſo they followed) *theſe dreamers* (he ſays) *deſpiſed Dominions, and ſpake evil of Dignities*, viz. of ſuch perſons to whom (in regard of their *Authority* and *Eminency*) they owed their higheſt *Duty* and *Reverence*; and *the Example* which the Apoſtle gives (to whom he reſembles theſe men) is of the Devil himſelf, who diſputing with *Michael the Arch-Angel* (a ſupream ſervant of God, maintaining the truth againſt him) did aſſault him with *railing accuſations*;

ons; now theſe our *ſubtile and ſuſpected Brethren* tell us, that *they remember the Apoſtle* Jude, *and the Example he gives them:* indeed we perceive they do remember it very well; they are full as good as their word in this particular; nor could any men remember it better then they do, or ſhew a more abſolute conformity unto it; for *they dream of new lights*, *they diſpiſe Dominions*, *they ſpeak evil of Dignities*: their chief conteſtation is with the *ſupreameſt* of *Gods ſervants* in this Kingdom, whom for his defending the *truth*, they do aſſault and revile with moſt opprobrious language: and we do verily believe too, their ſpirits are ſo high, that (according to their own ſaying) *they think it below themſelves*, to ſpeak altogether ſo evilly of any, as of *Dignities*; to offer ſo much deſpight to any, as to *their betters*, under whoſe Dominion they ought to ſubject themſelves: for they remember *what the Apoſtle* Jude *ſays*, *and the example which he gives them in his Epiſtle.*

Beſides, if they ſhould rail with *opprobrious language*, upon thoſe who *wilfuly deviate*, *and make it their profeſſion to oppoſe the truth*, they ſhould revile themſelves, and give ill language one to another, for (if *practice* may ſpeak *profeſſion*, and what men be) they are the moſt wilful deviators from the known Truth, and the greateſt Oppoſers of it, that ever ſprung from the bottomleſs Pit, in this laſt age: and ſo they ſhould ſhew themſelves not only forgetful *of the Apoſtle*

Jude, *and the example which he gives them:* but alſo of themſelves, and of that *Oath* and *Covenant*, which they have taken to hold one with another, and to aſſiſt each other in this their *wilful deviation*, againſt *the Truth* and againſt *their Soveraign*: for though they have broken their *Oath* of *Allegeance* (ſo often taken) to defend his *Life* and *Honour*, who is the *Defender* of the *Truth*, yet they are reſolved, not to break that other, which they have taken ſince, not to lay down *Arms* (of which their *tongues* and *pens* are a ſpecial part) till they have had their will of the *King*, and ſatisfied their luſts upon him; perhaps indeed afterwards, they may be at leiſure to break their *Oath* of *Aſſociation* too, and may come to be ſo humbled by one another, that they may not think it ſo below themſelves (as it ſeems yet they do) to revile with opprobrious language, *thoſe that wilfully deviate, and have made it their Profeſſion to oppoſe the truth.*

But truly we (their *ſimple* brethren) are of opinion, that if theſe high-thoughted men, did not at this preſent, *think it below them*, to ſhame themſelves; to upbraid their own hearts with their own ways; to charge their own doings upon their own Conſciences, but would ſuffer that ſepulcher in their own boſoms to open: that the ſteam thereof may aſcend into their own noſtrils, to the loathing of themſelves; they ſhould do more becomingly, and what in the End would be found more Comfortable.

But concerning the Scripture which theſe

Dreamers

Dreamers have alledged out of S. *Jude*; it being the ſole, and only one produced for their own Juſtification, in theſe *their Commentaries* upon the *Kings Letters*; we muſt give them their due praiſe, and yield it was very ſuitable for the purpoſe: They go on and tell us of ſomething to be ſeen alſo, ſaying.

Libel. *They may ſee here in theſe his private Letters, what Affection the Kings bears to his people, what Language and Titles he beſtows upon his great Council.*

SECT. III.

1 *The Kings great and true affection to his people Evidenced.* 2. *How far divers of them that call themſelves, His Great Council, are from proving themthemſelves his good Councellors. The ten Rules or Precepts whereby they have proceeded.* 3. *Of the Language and Titles which they complain of, and how truly the name* Rebel *belongs unto them.* 4. *The true cauſe of that great grief and ſorrow ſo often mentioned: An impudent Charge againſt the King propounded by the Libellers.*

§. 1. THE *unlearned* [ſaith S. *Peter*] *do pervert many things in* S. Paul's *Epiſtles, to their own deſtruction, through the ignorance that*

is in them: 2 Pet. 3. 16. and if ſo, then much rather may the *malicious* make *perverſe conſtructions* upon the *Kings Letters*, to the hurt of others, through the bitterneſs that is in them. Truly we do imagine that our *ſubtile and ſuſpected Brethren* have even ſo done: and *malum* being *ſui diffuſivum*, they would fain ſeaſon us with the ſame liquor which infecteth them: to which end, they would have us look with ſuch *Eyes* as they do, and to judge with ſuch *hearts*; for thereby in time we may perhaps be brought to ſpeak with ſuch *tongues*, and to act with ſuch *hands* too, And (peradventure) if we cannot read with their *Spectacles*, or reliſh their *interpretations*, they will couclude us to be ſtark blind, and ſtrongly *Seduced:* But if they do, we are of S. *Paul*'s mind, 1 *Cor.* 4.3. and *paſs not much to be judged by them*, our judge is Chriſt, whoſe Goſpel hath taught us to interpret better.

Theſe *Letters* (we acknowledge) have been read, and as proceeding from their hands too, together with their corrupt gloſs upon them: and we wiſh from our ſouls we had ſeen no more *diſloyalty* in the one, then we do *diſaffection* in the other, no worſe language in their notes againſt the beſt of *Kings*, then we do in *his Letters* againſt the worſt of Subjects: we ſee his tender care to preſerve in being, his *Proteſtant People* in the Kingdom of *Ireland*; (he being made unable at the preſent to reſtore them to their former well-being) *Pap.* 16. *and* 17. we ſee alſo how deſirous he is to ſettle a peace among his

his *unkind* and *unnatural people* of this Kingdom, (though with the diminution of his own undoubted *Rights*, and the lending away, to his own great loſs and prejudice, his moſt *Juſt Prerogative*) *Pap.* 25. we ſee moreover, how his ſpirit is grieved in him, at the *ſtubornneſs* and *perverſeneſs* of the *Engliſh Rebels*, that they hindred his hopes of an Accommodation by way of Treaty, *Pap.* 6. which (in the judgment of all that love *their Countrey*) would be the beſt for the people of this Land, as the caſe now ſtandeth: we ſee in his *Letters*, what reſolution he hath to adhere to his *Clergy*, the *Meſſengers* and *Servants* of the great God (who were wont to be reckoned among the better ſort of his people, though now with theſe *new* and *vile Reformers*, they are the moſt contemptible) *Pap.* 1. Indeed his *private directions* for his *Commiſſioners* at *Uxbridge*, do alone ſpeak ſufficiently his fatherly and *Pious Affection* to his people: His words (as his very Enemies record them) are theſe, *Paper* 25.

I cannot yield to the change of the Government by Biſhops: not onely as I fully concur, with the moſt General opinion of Chriſtians in all Ages (as being the Beſt) But likewiſe I hold my ſelf particularly bound by the Oath I took at my Coronation, not to alter the Government of this Church, from what I found it: And as for the

Churches Patrimony; I cannot ſuffer any diminution, or alienation of it, being (without peradventure) Sacriledge, and likewiſe contrary to my Coronation Oath: But whatever ſhall be offered for rectifying of abuſes (if any have crept in) or for the eaſe of tender Conſciences (ſo as it endamage not the foundation) I am content to hear, and will be content to give a gracious anſwer thereunto.

Had any of the Kings Predeceſſors, but offered thus much, half thus much, to the ſtricteſt *Non-conformiſts* in former times, they would have cried it up, for a token of the greateſt affection that ever *King* did ſhew unto his *people*: But the men of our times, unleſs their *Soveraign* will commit perjury, and break his *Oath* to *God*, as they have done theirs both to *God* and *Him*, to pleaſe their *Humours*, unleſs he will commit *Sacriledge* (as they do) deſtroy his own *Conſcience* and damn his own *Soul*, to ſatisfie their *luſts*, they are reſolved to rail upon him, *for one that bears no Affections to his people.*

But in theſe his *Inſtructions* to the ſame *Commiſſioners*, we may and do obſerve more of his Affection yet, to his own damage and wrong, unto his people; his words are theſe (by the teſtimony alſo of his own deadly enemies.)

The

The Militia is certainly the fitteſt ſubject for a Kings quarrel, for without it, the Kingly power is but a ſhadow (who can deny this?) *and therefore upon no means to be acquitted, but maintained, according to the Ancient known Laws of the Land* (no otherwiſe doth the King deſire to have it defended and upheld:) *Yet becauſe to attain to this ſo much wiſhed peace by all good men, itis in a manner neceſſary* (*Scil.* in regard of the guilty Conſciences of the Rebels) *that a ſufficient, and real ſecurity be given* (even to them to take away (if poſſible) their ſuſpicion) *for the performance of what ſhall be agreed upon: I permit you, either by leaving ſtrong Towns, or other Military forces in the Rebels poſſeſſion* (*until Articles be performed*) *to give ſuch aſſurance for performance of conditions, as you ſhall judge neceſſary to conclude a firm Peace. Provided always, that you take as great a care by ſufficient ſecurity, that the Conditions be performed to me* (good reaſon) *and to make ſure that the Peace once ſettled, all things ſhall return to their Ancient Channel.*

Now, behold and wonder! (O all ye Nations of the World) and judge I (beſeech you) betwixt this *King* and his *Accuſers*: Could any *Chriſtian* deny himſelf more? Did ever *Prince* deny himſelf ſo much? Can the deſires of any man be more equal and juſt then theſe are? Do you perceive in theſe his ſecret *Inſtructions*, that he covets any more *Power* or *Prerogative*, then is allowed or approved by the *Ancient* and *known Laws* of the Land? Can any *innocent diſpoſition* upon the earth, poſſibly give more *ſatisfaction* to a preverſe, froward and guilty Enemy, then is here offered to theſe men, by a moſt gracious and honeſt King; only to procure life and tranquility to his poor people, who are moſt mercileſly butchered, and abuſed by their *fellow-ſubjects*? I am confident you will all yield, that theſe expreſſions of the King, in theſe his *private letters*, diſcover ſufficient *affection to his people*, and doubtleſs you will judge too, that thoſe who are not of the ſame opinion, are only they who deſire to denude him of that *Kingly Right* and *Dignity*, which God alone hath Inveſted him withal; Yea, and of his life it ſelf, if poſſibly they can, *Sed providebit Deus*: God we truſt will ſtill protect him.

And then further yet, in his directions to his ſaid Commiſſioners concerning *Ireland*: the King infers, that he is willing to conſent to any thing, that ſhall be deſired or deviſed, *may but a clear way be ſhewed him, how his poor Proteſtant Subjects there, may probably, at leaſt, defend themſelves, and that himſelf ſhall have no more*

more need to defend his Conſcience] and Crown, from the injuries of this Engliſh Rebellion. I do not doubt but all men of Religion and Reaſon, will acknowledge in the Kings behalf, that theſe be ample *Teſtimonies* of his true *Affections*; and yet theſe men ſpeak, as if the King wanted *affections to his people.*

I confeſs there be a Company got above-board in theſe times, who call themſelves, *his people*, and *Gods people*, yea his only *good Subjects*, and Gods only *good Children*; but in very deed their works ſpeak them neither to belong to *God*, nor *Him*: *Loammi* may their name and title properly be. The King may happily ſhew his diſlike of them and their ways, but this ſpeaks no diſaffection in him to his own people, any more then our Saviours diſlike of the *Phariſes*, and their conditions, did ſpeak diſaffection to his diſciples; thoſe only are the *Kings people*, that yield him their *obedience.*

§. 2. But they tell us alſo, that in his *Letters* we ſhall ſee *what Language and Titles the King beſtows upon his great Council*: they mean the prevailing faction at *Weſtminſter*, whom they call *Great*, becauſe they are ſo ſtrong at this preſent, and ſo powerful, for *Rabſhakeh* upon this ground called his maſter the *Great King*, 2 *Kings.* 18. 28. and alſo *Nimrod* was called *Great*, *Gen.* 10.9. from a like reaſon, he had by *cruelty* and *oppreſſion* (as theſe have done) got the upper hand of all his neighbours: 'tis the nature of ſome to affect *greatneſs*, and to manifeſt the ſame, whereas Gods

Gods delights, are to ſhew his *goodneſs* rather: Had that *Great Council*, (which they ſpeak of) been of Gods mind, and endeavoured in Gods way, to have proved themſelves the Kings *good Council*, there would have been no *exceptions* about *Language* or *Titles*.

Great we yield them, and wiſh with our ſelves, they were as *good*: But we conceive not, how that *Great Council*, can be the *Kings great Council*, as theſe call it, unleſs only in that ſenſe, as thoſe *Husbandmen* in the *Goſpel* were their *Lords Servants*; *Mat.* 21. 38. when having already killed, and beaten many of their fellows, they had entred into a Conſultation to murder the *Heir* himſelf, and to ſeize on his inheritance for themſelves: when their Lord did firſt commit his *Vineyard* to their care to dreſs and keep, while they laboured for his *benefit*, and *advantage*, he might acknowledge them for his *ſervants*: but when once they failed in their truſt, ſought their own ends only, and his dammage, there was no reaſon, he ſhould eſteem of them any longer.

Lucifer and his Companions were at their firſt Creation, *Sons of the Morning*, all bright Angels, glorious Creatures, beloved of God; but when they entertained aſpiring thoughts, diſdained their equals, ſeparated from them, and thought much that He who made them, ſhould be above them; they fell from their Honour, and no longer abode in their *Primitive Condition*; ſo when mutable men, alter from what they were, they leave their former *Names* and *Titles*.

We

We (for our parts) cannot conceive, how the meer place, or bare walls in a Council Chamber, can make or continue men to be of the *Kings Council*; nor can we be perſwaded, that the outward taking of an Oath or Proteſtation, to *defend the Kings Life, Honour and Eſtate*, without a faithful diſcharge thereof, and fulfilling the truſt impoſed, doth ſpeak men to be the Kings *good Councellours*. Good Councellours (as we apprehend) are ſuch as ſtudy ſincerely, and are moſt ſpecially careful to maintain their *Prince*, his *Crown* and *Dignity*, to prefer his *Honour* fair and ſplendent (as being the very life of *His Majeſty*:) when there is any miſcarriage in *Government*, they will rather take the fault upon themſelves, then ſuffer it in the leaſt degree to have reflection upon their Soveraign; they will (though to their own loſs) endeavour to acquit him of all blame, and to uphold his reputation in the hearts of his people: did ever any Honeſt *Politician* propound ſuch rules to be obſerved by a Kings *Great Council*, or ever any *Stateſ-men* or *Councellers*, who were Chriſtian and Religious, order their *practice* according to ſuch *Precepts* as theſe that follow?

1. Promiſe at your firſt meeting to make your King, *the moſt Glorious Prince in Chriſtendom*, and take a Proteſtation to *defend his Life, Honour and Eſtate*, that ſo he may give the more credence to you, and the Common people may have the better opinion of your *Love*

and

and *Loyalty*; and ſo be more apt to do any thing that you will have them.

2. When you have done this, labour by all means to make a *ſtrong faction* amongſt your ſelves againſt the *King*: and if any of your fellows be ſo ſcrupulous in *Conſcience*, that they will not joyn with you, be ſure that by all means, you force them from the *Council-houſe*: and if you cannot otherwiſe effect it, ſet the *Commmon-people* to threaten and aſſault them, as *Enemies* to the *State* and *Kingdom*.

3. Pretend *Jealouſies* and *Fears*; and hereupon with all ſpeed poſſeſs your ſelves both of the *Militia* and *Navy* of the Kingdom, and ſee to it, that (in no hand) you ſuffer the *King* to have any thing to do with either.

4. Seize upon all the Kings *Rents* and *Revenews*, and ſtarve him if you can; ſuffer him not to have the common comforts of an ordinary man, to enjoy the Society of the wife of his boſom, or any houſe of his own to Lodge in: if he be a *Chriſtian*, put him into his *Lords Condition*; that he may ſay, *the foxes have holes, and the Birds of the Air have neſts, but I have not where to hide my Head.*

5. Lay all the *Miſcarriages* that your ſelves, or any other inferiour *Officers*, have committed, ſince the beginning of his Reign, to his Charge, in a large *Remonſtrance*; and do what ever elſe you can poſſibly deviſe to make him odious unto his *people*.

6. Study to *Vex* and *Grieve* his *Spirit* upon all

all occaſions, by all means; pervert and miſconſtrue on purpoſe, all his ſayings, letters, and doings, and yield not to his deſires in any thing, be it never ſo juſt, and reaſonable; but tempt and urge him, to perjure himſelf, and to commit *Sacriledge* if poſſible.

7. Authorize all baſe *Libels*, all ſcandalous and lying *Pamphlets*, that any one hath a mind to publiſh againſt him; though they be ſuch as not only the *Authors* themſelves, but the very *Devil* himſelf, would bluſh to own.

8. *Kill*, *Slay* and *Deſtroy* all that love him, and think well of him; ſuppreſs, reproach, ruinate, baniſh, impriſon, or murder, all thoſe *Miniſters of God*, that ſhall dare to alledge Gods word, in their Kings behalf, and fail not to ſhew ſpecial favour and countenance, to all ſuch *Preachers*, as have mouth and forehead to bely him, and to defame him from the Pulpits, and that will ſpeak of him as if he were an *Infidel*, an *Idolater*, an *Apoſtate*.

9. When you have brought him to a moſt low and deſolate condition, be ſure you *Flout* luſtily at him; and hire fellows that are *skilful in ſcorning*, to write *Weekly Pamphlets*, on purpoſe to expoſe him to be *Ludibrium Hominum*, *& Opprobrium Populi:* for this was the condition of *Chriſt* his *Saviour*; to which he, as well as others who are *Godly*, muſt be conformable.

10. Let all your *Conſultations* be only to *throw him down from that Excellency wherein God hath ſet him:* although to bring the ſame

to

to paſs, you hazard the deſtruction of all his *Kingdoms*; But be ſure, you hold your own ſtill, call your ſelves his *Great Council*, and when ever you write unto him, let it be in this ſubmiſſive form and ſtile: *We your Majeſties moſt Humble, and moſt Loyal Subjects, conſidering with great grief and ſorrow of Heart*, &c.

Can any men, that have but the leaſt ſpark of grace, or modeſty in them, affirm that the *Counſellours* who walk towards their *King* according to theſe or ſuch like rules, do deſerve the name of the *Kings Council*; Truly we (who are accounted *Seduced*) having been brought up in the plain, honeſt, *Proteſtant Chriſtian Religion*, dare not either think or ſay they do: we know there will come a day, when all men ſhall be judged according to their works, and therefore in the mean time our *ſubtile Brethren* muſt pardon us, if we ſo judge of men for the preſent, as their works ſpeak them; nor indeed dare we ſo much diſparage the moſt *High*, and *moſt Honourable Court* (of Parliament) in *England* (to which alone the Title of the Kings *Great Council* belongeth;) as to faſten the ſame upon ſuch a Diſloyal, Hypocritical, unchriſtian, and bloody *Faction* as this now above-board is, and which walketh according to the fore-mentioned *Rules*.

§. 3. But what are theſe *Titles* or *Language*, which in *theſe his Letters we may ſee the King beſtows upon his Great Council* (as they call it?) we find him therein Lamenting their pertinacy, com-

complaining of their Stubbornneſs, and bewailing the perverſeneſs of their Spirits: as Chriſt could not look upon ſuch conditioned perſons without *Grief* and *Anger*; *Mat.* 5. 3. ſo the King cannot ſpeak of them without ſorrow and indignation: for they were once his *people*, though now they have plucked their necks from under his yoke: perhaps ſometimes he calls them by the name of *Rebels*, and is there not a cauſe? did not Chriſt call ſome that walked in ſuch ways as they go in, *Vipers* and *Children* of the *Devil*? When the Jewiſh Nation, whom God had formerly owned for his people, did act the part of an *Imperious whoriſh woman*, he called her *Harlot*: *Jer.* 3. *Ezek.* 16. 'tis fit every thing ſhould be called by its own name; and that the name *Rebel* is proper to them whom the *King* entitles with it, we are able to ſhew by ſuch ſtrong *Arguments*, as theſe their Champions (for all their *Subtilty*) can never anſwer; for what ever wickedneſs is or has been in any *Rebels* of former Ages, is ſuperlatively apparent in theſe men: Let themſelves but ſay what things do make and denominate a *Rebel*, and it ſhall be Evidenced clearly that themſelves have the ſame Conditions.

Are they *Rebels* that lift up a *violent hand* againſt the *Supream Magiſtrate*? or that open a *foul mouth* againſt him? or that publiſh and Authorize baſe *Scandalous Pamphlets*, to his defamation and diſhonour? that violently break

break all *Laws*, both *Humane* and *Divine*? If any one of theſe, or all theſe together, be the properties of *Rebels*, then theſe men are compleatly qualified for the Title. Or again, is it the cuſtom of *Rebels* to *ſlight* the Kings Authority? to *deny* him to be Gods Anointed? to *rob* him of his rents and revenues? to *cheat* him of his Arms, his Ships, his Caſtels, and Hearts of his people? to *hunt* him up and down his Kingdom, *like a Partrige upon the Mountains*? If theſe be the Actions, and works of *Rebels*, then theſe men above all men have fully merited to be ſo called. In a word, if *Abſolom* and *Achitophel*; if *Sheba* the ſon of *Bichri*; if *Korah*, *Dathan*, and *Abiram*, were *Rebels* in their Generations, then ſo are theſe in this; for theſe have done over all the ſame things, which every of them did do, though with greater *impudence* and *violence*: Nay if *Satan* himſelf in his ſeduction of our firſt Parents, did act the *Rebel* againſt the Almighty, then alſo have theſe againſt their Soveraign; for they have directly proceeded in his method and way; as might be ſhewed in all the particulars: But theſe Examples are all ſo Evident in Scripture to peoples eyes, that I ſhall leave the matter wholly to their own obſervance, and liſten to what theſe men ſay further; having told us of *Language* and *Titles* which the King beſtows upon his *Great Council*, they adde,

Libel. *Which we return not again, but conſider with Sorrow that it comes from a Prince Seduced out of his proper ſphere.*

§. 4. What

§. 4. What the King *beſtows* we have heard already; what they *return* we ſhall ſee anon: only in the firſt place we cannot but obſerve their *Sorrowful Conſideration*, becauſe it is a phraſe in great faſhion, even with them alſo whom they call his *Great Council*; who have many a time and oft, told the King in their *Letters* to him, of their own *great griefs and ſorrows:* But let their own *Conſciences* ſpeak, what is the true ground of their ſorrow, is it not this? But that they who are able to do ſo much to the Kings damage, to raiſe ſo many Armies againſt him of his own people, to corrupt ſo many of his Officers and Commanders, for to betray the places commited to their truſt, ſhould not yet by all their injurious and contumelious dealings (which have been more then was ever offered to a *Chriſtian Prince* by *Proteſtant People*) be able to break his heart, and ſink him to his grave; ſtill they ſee he is ſtrengthned by *the help* of God to bear his burthen: and they have heard (haply) of that his pious expreſſion, *viz. though God hath pleaſed to lay on me a greater burthen of Affliction, then upon other Princes my Predeceſſors: yet withal he hath in his goodneſs, enlarged nnto me an anſwerable meaſure of patience.* Let their own *Conſciences* ſpeak, whether (in very deed) their grief doth not ſpring from this *Conſideration*: For if they ſhould not Effect to vex him to *Death*, or ſome way or other to bring him to his *Grave*, all their labour would be in vain, and to little *purpoſe*; and

how can they conſider of this, *without great grief and ſorrow of heart*? But theſe good men (*our ſubtile brethren*) do here pretend that their Sorrow is, becauſe their *Prince is ſeduced out of his proper ſphear*: yet verily we on the other ſide do conſider of this with more true Sorrow (I dare ſay) then they do: for we confeſs never was Prince ſo far *ſeduced out of his proper ſphear*, as he was; when he took them who now call themſelves his *great Council*, to be Honeſt men: when He gave ſo much credit to their promiſes and proteſtations, as to be perſwaded by them, to ſign the Bill for the Continuation of that unhappy Parliament: then, *O* then he was *ſeduced* indeed, *from his proper ſphear*, wherein his Father ſet, and left him with this caution,

Baſilic. Doron. Lib 2. *Always to be ſuſpicious of the Puritanical faction, and never to truſt them above all people in the World, as being for ingratitude, lies and perjuries, ſurpaſſing the Highland Thieves and Borderers.* His Seduction from this Paternal adviſe, was the root and cauſe of all our Miſeries, and therefore with ſorrow of heart, we his Loyal Subjects, cannot but think upon it.

But to do theſe men right: they mention their ſorrow here for the Kings Seduction, to another purpoſe; namely, as a *preface* to that which follows. *M. Dike* in his Book *of the deceitfulneſs of mans heart*, ſets down, not for imitation (as theſe take it) but for diſcovery, the method of a cunning Hypocrite in his venting a ſlan-

a ſlander: *Firſt* (ſayes he) *to gain Credit with the hearers, he pretends great affection to the party againſt whom he is minded to ſpeak, profeſſing that with great grief and ſorrow of heart, he doth think of him* (*hoping yet that he is only miſled and ſeduced* (*and ſo makes a long preamble to this purpoſe, as if the fault he intends to mention, were as grievous to him, as a blow with a Cudgel; and then at laſt, out comes the ſlander, which his viperous tongue lays on with as much ſpight as malice is able*: theſe (as I remember) are M. *Dikes* words.

Now after this very manner, and in the ſame method, do theſe our *ſubtile brethren* ſpeak to us concerning their Soveraign, whom they are about to ſlander and defame: Firſt they tell us in ſome obſcure and general terms, *of ſtrange Titles which the* King *beſtows upon his Great Council, which* (ſay they) *we return not again; but conſider with ſorrow that it comes from a Prince* (not ſo Naturally inclined, as we hope, for we would fain think better of him, but) *ſeduced from his proper ſphear and miſled by ill Council:* And ſo much for the Preface; Now to the main buſineſs, and let all Chriſtian people obſerve it well, how theſe good ſorrowful men, that promiſed even now, to give no opprobrious Language, will decribe their Soveraign. He is, ſay they,

Libel. *One that hath left that Seat on which he ought, and hath bound himſelf to ſit, to ſit* (*as the* Pſalmiſt *ſays*) *in the Chair of the ſcornful, and to the ruin almoſt of three Kingdoms, hath walked in the Counſels of the ungodly.*

Now 'tis out: and it contains in our apprehenſions theſe 6 Articles againſt the King.

1. That the King hath not only neglected to perform his Office, but voluntarily and upon no occaſion moving, hath *left* and *forſaken* his proper place and duty.

2. That in the room thereof, he hath made choiſe of the *Scorners Chair*, which is the higheſt ſeat or throne of wickedneſs.

3. That he hath even *bound* himſelf Prentice, as it were by Oath and Covenant, to that trade of ſcorning.

4. That he is reſolved to follow that profeſſion ſo long as he lives, for he hath *bound* himſelf *to ſit*, yea, *to ſit*, ſcil. for ever, *in the Chair of the ſcornful.*

5. That his aims and endeavours only are, and have been, to ruin *three whole Kingdoms*, which even *almoſt* he had effected.

6. That to this very end, and for no other reaſon (as muſt be ſuppoſed) he hath abandoned the Society of moſt Holy and good men, and linked himſelf by an indiſſolveable tye, to the Societyof the wicked, whoſe *ungodly counſel* he always *walketh* in.

Theſe are the particulars, in this their firſt charge againſt the King: but my purpoſe being to uncaſe theſe Hypocritical and blaſphemous men, I ſhall firſt lay open to the world, the full meaning of their hearts, in a true Paraphraſe upon their words; and then I ſhall ſhew how falſe and ſcandalous they be in every reſpect againſt

againſt his Majeſty, unto whom they naturally owe, and ſolemnly have ſworn obedience. But firſt let me beg pardon of my Lord and Soveraign: and crave of all Loyal Hearts that it be not imputed for an *indecorum* or want of Reverence in me, to Kingly Honour, if ſome of my words concerning His Sacred Perſon, do ſound unſeemly, and unbecomming; Let it be conſidered that I ſpeak not my ſelf, but other men, whoſe Helliſh intentions towards their Prince, are ſo black, that 'tis impoſſible to expreſs them in a language meetly Reverent: He that openeth rotten ſepulchres may (though unwillingly) be offenſive.

Secondly, I deſire of all men, that I may not be thought by my manner of ſpeaking, to intend the working of any contempt in peoples hearts, againſt the High Court of *Parliament*, which being called in the Kings name, by his Writ, and acting under the obedience of juſt, and regal power, are with all Honour and Reverence to be thought upon, and ſpoken of: Yea, and God knows my heart abhors to be an inſtrument, of working diſeſteem againſt any *perſons* of this preſent *Aſſembly* who have *Pious* and *Loyal affections* in them (as I believe there be divers) even in this very *Body*, that do truly *deteſt* the preſent *proceedings* of ſome of their *fellow-members*. I do here profeſs to all the world, though I uſe the name of *Parliament* and *Great Council*, in anſwer to theſe *Libellers*, yet I mean only the preſent ſwaying and prevailing

Faction in the Two *Houſes*, who are and have been the *Countenancers* of all theſe *abuſes* againſt their *Soveraign*, and the cauſers of all our ſorrows: and who they in particular are, I doubt not but in due time, *God* the *Supream Judge*, will Evidence to this whole Kingdom. This with all Humility premiſed and implored, I proceed as followeth.

SECT. IV.

1. The Nature of their Charge opened. 2. Their villanous and bloudy Scope therin clearly Evidenced, and Proved. 3. How perfectly in their Tenets they hold with the Jeſuits in the points of King-killing, and King-depoſing, is fully declared.

§. 1. THe *Charge* or *Bill* of *Attainder* againſt the *King*, together with the Reaſon, why it is thus publiſhed to us, and to the people, by theſe his moſt *dutiful* and *loving Subjects* (who take upon them to be His *Accuſers*) according to their own full and clear meaning, may be rendred more at large, thus:

"That the *King* (or rather he who was "once in that *Office*) hath voluntarily, and "freely, without being urged by any occaſion "in the world, forſaken his *place*, wherein he "ought to have remained, and which to his "great

" great content, he might ſtill have enjoyed
" (had he ſo pleaſed) being not only obliged
" thereunto by his *Duty*; but alſo importu-
" ned by the moſt *Humble ſupplications* and
" *proſtrate intreaties* of his *Great Council*: But
" He meerly out of his own ill diſpoſition, is
" departed thence, and hath taken up, not on-
" ly a ſtanding, but a *Seat*, yea, hath *bound him-
" ſelf* by obligation, entred into a covenant
" with Hell *to ſit, to ſit* (we ſay) *as the Pſalmiſt
" ſpeaks* (for we ſhould have all the Common
" people know, that we have *Scripture* for what
" we ſay) *in the ſeat of the ſcornful*: that is (as
" our *Prophets* interpret) to remain for ever in
" the *higheſt throne* and *degree* of wickedneſs,
" that a man or Devil can reach unto: where-
" by it appears that (*Ahab*-like) he hath *ſold
" himſelf* to work all evil, even with greedi-
" neſs; and is paſt all hope of recovery: More-
" over, he hath intentionally, and on ſet pur-
" poſe, been already the ruin almoſt of three
" whole *Kingdoms*, and had been ſo altoge-
" ther ere this, had not his *Great Council* (a
" company of moſt Holy, Chaſt, Innocent,
" Wiſe and Infallible good men) ſitting now
" at *Weſtminſter*, in their great pity and com-
" miſeration of ſpirit, and out of their abound-
" ing *piety* and *meer natural* goodneſs, interpo-
" ſed *themſelves*, whereby (thanks only to
" them) the *three Kingdoms* are yet kept in
" being; which (before they put to their
" helping hands) were at the very brim of de-

" ſtruction. And yet notwithſtanding, this, this " wilful King hath left their moſt Sacred, ſweet, " and peaceable ſociety, out of a pure hatred " to them, and to their vertues: and hath not " only ſtepped unawares, but hath even *eat and* " *drunk with Publicans and Sinners:* yea, and " walked deliberately in in the counſels of the " wicked, and ungodly: Inſomuch that it is to be " thought, the total ruin of *the three Kingdoms*, " will ſhortly be accompliſhed, do what the " *Great Council* can to the contrary, unleſs ſome " Noble *Brutus*, ſome Valiant *Caſſius*, out of " love to their *Countries Liberty*, will take the " pains to ſtab this *Ceſar*: ſome devout *Ravi-* " *liack* in his *Zeal* unto *Religion*, will do God " the ſervice (or the kindneſs rather) to free the " World and Church, of this deſtructive Ty- " rant, *for 'tis better* (as Scripture ſays) *that* " *one man ſhould die, then that all the people pe-* " *riſh*; then that *three whole Kingdoms* ſhould " be deſtroyed.

We refer the matter to their own *Conſciences*, whether this be not the true ſenſe of their *ſpirits*, and whether they would not have the *people* thus to underſtand their *words*, againſt the *King*: And to prevent ſcruples, which may ariſe in the hearts of any about the Buſineſs, which they would have done, they adde to the former the words following, ſaying,

Libel. *And though in our Tenets we annex no infallibility to the ſeat of a King in Parliament (as the Romaniſts do to the Papal Chair, ſince*

ſince all men are ſubject to Errour) yet we dare boldly ſay, that no Engliſh King did ever from that place ſpeak deſtruction to his people, but Safety and Honour, nor any that abhorred that Seat and Council, but did the contrary.

Theſe words (I ſay) are added to their foregoing deſcription of the *King*, not only to further the *Buſineſs* aimed at; but alſo in way of prevention: for ſome might make a ſcruple of *Conſcience* (as *David* did) to kill the King, notwithſtanding theſe ſuggeſtions, becauſe he is the *Lords Anointed:* Wherefore theſe circumſpect men, being *ad omnia parati*, do ſignifie further in theſe words, that no man need be *preciſe* in that *reſpect*, for ſay they, in effect thus,

We in our Tenets (*which are all the truth, and the very truth, and the truth indeed, and ſo to be apprehended by all men living*) *do make no more of a King, then we do of another man*, the ſeat of a King in Parliament *it ſelf, is no more then the* ſeat *of* Ceſar *in the Senate-houſe, it may as well be empty as not, were there but no King at all (for 'tis not ſo much his Preſence there, which we deſire and quarrel about, as his Nullity, that he might be no where:) we hold there is no more vertue* in the ſeat of a King *in Parliament, then in the ſeat of an ordinary Burgeſs (no nor half ſo much neither:) we neither do nor will in our* Tenets annex infallibility *to the Kings* Seat; *for ſhould we make a* Pope *of the* King? *No, no: He is but a man, ſubject to* Errours, *as others be, and therefore liable to be puniſhed for his*

his faults, *as well as others: ſpecially ſince the the* Soveraignty *is tranſmitted into the hands of the* Parliament, *which was done (as the Parliaments own ſelf judgeth) when the* Bill *of* Perpetuity *was ſigned. It is granted indeed before that time, the* Supream power *was in Him, and we were all his* Subjects: *and then prehaps ſome might Scruple to cut his throat, for there were Laws then in force againſt* Regicides, *but now ſince his* Reſignation (*for ſo in our* Tenets *we hold this Act to be*) *there is no ſcruple to be made, thoſe Laws againſt* King-killers *are ſuſpended, and he is now become as* Samſon *was without his ſtrength, even like another man, any of the well affected* Philiſtines *may fall upon him, mock him, kill him, or uſe him as they pleaſe; if their new Lords (that is to ſay) the* worthy members *of the* Parliament *do but give leave; for he is now but their ſubject, their ſlave; they are able (by the* infallibility *of their Votes) to make him a malefactor; and then to order him, (if they can catch him) as ſuch a one; for* infallibility *we grant is an* Attendant *on the* Supream power; *we do not indeed* annex *it to the* Kings Seat, *becauſe the* Supream power *is now removed from thence; while this was in the* King, *the* Parliament *it ſelf (as it appears in ſome of their Expreſſes) did uſe to ſpeak as the* Law *did, modeſtly of the King, and to ſay* he could not erre, *but now, the caſe is altered with him, the* Supream power *being transferred unto other perſons,* infallibility *ſtill attends the ſame, and not the* Kings perſon: *And*

hence

hence it was, that after the aforesaid Act, there was a large Remonstrance made, which the Authors of durst never make before, whil'st the power was in the Kings hand (it may be called the Parliaments Act of Gratitude, for the Kings Act fore-named) in which they declare sufficiently, their judgment to be, that the King may now be reputed fallible, and unfit to manage the Supream power from thenceforth any longer: And hence also it is, that a new Oath of Allegeance and Obedience to the Parliament, is tendred to the People of this Land. which plainly shews, that the Supream power is concluded to dwell in them; and that the old Oath is quite void and out of date, together with the King. And for the Protestation general (which was taken at the beginning of the Parliament, to defend the Kings Life and Honour) that is to be understood only so long as the Kingly and Supream power remained in him, but that being once removed, the Protestation binds us no longer to regard his Person and Honour; but the Persons and Honours of them only, in whom the said Supremacy is now seated: And therefore all the world knows that the Parliament, or Great Council, never raised war against the King, never suffered any to take away his Name and Honour, or to seize upon his Revenues, so long as the Supream power was in him; for that had been rank Rebellion in them indeed; but now since themselves were invested in the same, they set to their business (as lawfully they may) to establish the Kingdom upon themselves and

their

their ſucceſſors: Firſt by putting forth their Remonſtrance *againſt the King, to looſen all the bands of ancient Loyalty, and then by ſeizing upon the* Militia *of the* Kingdom, *the Forts, Caſtles, Ships and Towns, as their proper Rights, and all the* Kings Goods *and* Houſes, *as being now (in regard of their* Supremacy*) ſolely at their diſpoſing; and then too, after all this, they thought fit in wiſdom, to Vote the* King *to be one that* intends the ruin of three Kingdoms, *that* abhors his Great Council, *which ſpeaks nothing but Safety and Honour to him. Yea (and in very deed) he doth Envy thoſe Worthies, that honour, ſtrength, rule and dignity, which now by Gods Providence, is ſo happily caſt upon them; even as* Richard *the third did grutch at thoſe two innocent Princes, whoſe by right the* Kingdom *was, and thereupon did murder them, to get the* Scepter *into his own* hands, *and the Crown upon his own* head: *So this man aims at the deſtruction of the moſt* bleſſed Parliament, *whoſe the* Kingdom *now by right is, and in whoſe hand all power and Authority is lodged and faſtened, and there like to remain, ſo long as a drop of blood is left in the veins of* Engliſh-men, *who ſhall fight for them to maintain it: therefore let all men remember* Richard *the third what peace the land had, after long wars, when he was once killed, and let them expect the ſame now, if this man (who is worſe then he) could be taken away. And no man need ſcruple to do it, for the* Supream Authority *now aboveboard doth allow it; and that is able to make ſin*

no

no ſin, when it liſteth; that hath declared him to ſpeak deſtruction *to the* Kingdoms, *to* abhor the Parliament, *and never any* Engliſh-King *did ſo, but he ſpake* Deſtruction *to himſelf thereby; therefore let him have it; we dare boldly ſay and aſſure, that* Safety *and* Honour *is not his portion, but deſtruction from the Lord is appointed to him, the* Parliament *ſo judgeth, and bleſſed ſhall he be, that ſhall divide it out unto him. And thus all* ſcruples *of* Conſciences *are removed.*

I have been the larger in opening the *meanings* of theſe *men*, that I might withal expreſs the ground of their *uncouth opinions*, and let no good people who have a Charitable conceit of them, think that I ſtretch their *words* beyond their *intentions*, I would not force any mans faith beyond his judgment, much leſs againſt the ſame: wherefore let theſe few following particulars be conſidered upon, and I believe it will be evident, to every *reaſonable man*, that I have ſpoken nothing, but the real deſires of their *hearts* and *ſpirits*.

1. Conſider the *Nature* of the *Crimes*, which moſt maliciouſly and falſly they lay to the *Kings Charge*; that He hath *neglected* His Office, *forſaken* His Place, that He *Abhorreth* the Parliament, *walks only in the Counſel*, that he ſeeks the *Deſtruction* of *three Kingoms*, and is aſcended to the higheſt pitch and throne of wickedneſs, *The ſeat of the ſcornful*, and there hath *bound himſelf to ſit* and *continue*; what is all this in effect, but *Away with him from the Earth, 'tis not fitting he ſhould live?*

2. Con-

2. Conſider of ſome of their *Tenets*, which to this purpoſe they have been a buzzing a long while, and whiſpering into the *minds* of *people*, viz. *That the King is but only for the peoples good*, He *is but their Bayliff*, *their Servant*, and *that the Parliament without him is above him*, *may wage War againſt him*, *may depoſe him*, *and turn him out of his Office*, if he be not for their turn; that *they can give Commiſſion to any to apprehend*, *yea*, *to kill him*, if he doth oppoſe them; that *evil may be done to further the Publick good*, and in reſpect of the *end* aimed at, it is not to be accounted *evil*: and many ſuch like *Tenets* they have, which let any man conſider of, together with their accuſations of him, as alſo what they have done againſt him, and then ſay, whether all this doth not ſignifie, that they would gladly be rid of him, if any would take upon them but to kill him.

3. Conſider what high *Holineſs*, *Wiſdom*, *Juſtice*, *Care*, of the Kingdom, is affirmed abroad, and taught to be in them, who take upon them the name of the *Great Council* or *Parliament at Weſtminſter*: How *infallible* they are preached to be in their *Judgments*, how *unerring* in their *Votes* and *Cenſures*, when in *Conſultation* together, though perhaps (as particular men) they may chance to *Erre* ſometimes, for 'tis confeſſed, *all men are ſubject to Errour*; yet when they are *in Cathedris*, in their *ſeats* as *Parliament men*, they are all as *infallible* as the *Pope*; and have a power as well as he, to do what they pleaſe,

to

to make *Evil Good*; and *Good Evil*: to make *Rebellion* and *Treaſon*, to be *Duty* and *Loyalty*; and *Duty* and *Loyalty*, to be *Rebellion* and *Treaſon*; to Vote *Sacriledge*, *Murder*, and *Theft*, to be no ſins; *Killing*, *Slaying*, and *Deſtroying*, to be acts of *Zeal* and *Chriſtian Duty*; Yea, what ever they ſhall authorize, with approbation (as they have done this *Libel*) muſt be received without ſcruple and hæſitation, as pious and godly, though as full of Blaſphemy as this ſame is: Nay, what man living will not conceive but they who have Authorized this *Book* againſt the *King*, will alſo warrant any man to kill him: to prevent his Capacity of puniſhing them hereafter for it? and whoſoever believes it was no ſin in them, to Authorize the one, will not think it a ſin in them to Warrant the other.

4. Conſider how that ſince that *Act of Continuation* of the *Parliament*, they have plainly *denied* the *Supream Power* to be in the *King*, and affirmed the ſame to be in themſelves; how they have *ſuppreſſed* the ancient *Oath of Allegeance and Supremacy*, and diſclaimed them both, and have in the place of them framed a *new Oath* and *Covenant*, which they have put upon the Subjects of this *Kingdom*; to ſwear *adherance* and *allegeance* to themſelves: how they have made a *New great Seal* (as if the old one with the King were of no longer uſe:) How they have ſeized upon all the *Royalties of the Crown*, and upon all the Kings *Perſonal Eſtate*, to be diſpoſed of as their own; How they have

execu-

executed all *Regal Prerogatives*; how they call all those that do adhere to the King *Rebels* and *Traitours*, and pursue them as such, with *fire* and *sword*? How they *hunt the King up* and *down* the *Kingdom* (as if he were an *out-law*) seeking to murder and destroy him? *How they (now of late) do all in the name of a Parliament* Only, *though at first, till the people were fully seduced by them, and ingaged with them, they did use the Kings Name together with it.* Doth not all this speak plainly, that they thirst to drink the *Kings bloud*, and desire to have it shed or spilt.

5. Consider how in their *Notes* (in this their accursed *Libel*, *pag.* 44.) they tax the King as faulty, for his Soliciting the *King* of *Denmark* and other *Protestant Princes* (as they speak) to assist for the supporting of *Monarchy*; doth not this plainly infer that they have concluded against that *Government* here in *England*, and so by Consequence against the *Monarch* himself? Doth it not evidently declare, that they account him *King* no longer? and that all the *Supremacy* is now in themselves? Which being supposed, and withal that he (according to their Votes) *seeks the ruin of his people*, whose safety above all things must be regarded: It follows of necessity, that they desire the *Kings destruction*, and would have it apprehended, that they do but their duty to the *Kingdom* in desiring it.

6. Consider how they do (as in their *Pamphlets*

phlets and *Sermons*) compare the *King* to *Saul*, *Ahab*, *Nero*, and the like; ſo in their malicious *Notes* upon his *Letters* here (*Pag.* 48.) they compare him to *Richard* the third (the moſt bloody and unjuſt man, that ever ſwayed the *Engliſh Scepter*) which plainly ſpeaks, that they would have people take him to be ſuch a one, and to have no more true right to the *Crown*, then that *Richard* had; and that themſelves would be as glad of his death, as *Henry* the Seventh was of the death of that *Tyrant*.

If theſe particulars (amongſt many others that might be propounded) be conſidered on; I doubt not but all reaſonable men will yield, that I have done the Authours of this *Libel* right, in my *Interpretation* of their *Intentions*, expreſſed in thoſe their words againſt the *King*.

But that I might not leave the leaſt ſcruple in the hearts of any well meaning people, that yet remain drunk with a good opinion of their *Honeſties*; and do in *Charity* think it impoſſible, that men pretending ſo fair, and having ſo great a *name* in the world for *Religion*, ſhould be ſo *Diabolical*, and have ſuch *Helliſh deſigns*: I will further yet indeavour their ſatisfaction (for I do publickly profeſs, mine aims are, to do the work of Chriſt, in laying open mens *Hypocriſie*) that mine abuſed *Countrey-men*, for whom Chriſt died, might not longer be deceived: which work, (by Gods grace) I ſhall faithfully purſue, though I meet in the end,

with Chriſts reward, at their bloody hands, for my labour. Wherefore,

I will ſhew, Firſt, That there is no impoſſibility at all in the matter, notwithſtanding their ſpecious pretences which they make: and then I will further Evidence the verity of what I have ſaid, from their own *Tenets*.

My Argument for the firſt is this: Whatever hath been already, may poſſibly be again: (for (ſays *Solomon*) *The thing which hath been, is that which ſhall be, and that which is done, is that which ſhall be done:*) Eccleſ. 1. 9, 10. But ſuch men there have been, who *had a name to be alive, when they were dead*, Rev. 3. 9. in treſpaſſes and ſins; *who ſaid they were Jews* (called themſelves Gods people) and were ſo accounted by others; *when* (in very deed) *they were of the Synagogue of Satan:* Rev. 2. 9. 3. 9. therefore 'tis not impoſſible, but ſuch men may be alſo in theſe days, which are the *laſt days*, and therefore the worſt, the very dregs of time.

For proof of the *Aſſumption*, let us remember the *Scribes* and *Phariſees* in the *Goſpel*, they had as great a name in the world then, as theſe perſecutors of the *King* have now, and were as well thought on by the vulgar, in whoſe opinions, they were far enough from thoſe villanies, which notwithſtanding Chriſt did ſufficiently diſcover to be in them; Nay the people (though themſelves were imployed as under-inſtruments in the very buſineſs) where ſo bewitched with a good conceit of their *Phariſaical Rulers*

Rulers (whom they counted the *Worthies of their Nation*) that they would not at firſt believe, that they had any purpoſe to kill Chriſt; for when he ſaid, *Why go ye about to kill me?* the people replied, *Thou haſt a Devil, who goeth about to kill thee?* John. 7. 20. They (good folks) conceived that their *Holy* and *Wiſe Rulers*, did only provide for the ſafety of *Church* and *Common-wealth*, and endeavoured Chriſts *Reformation*, whom they apprehended to be an irregular man, one that would not ſubmit his Judgment, to the *great Council* at *Jeruſalem*; nor be ruled by their *Votes* and *Orders*. Nay the very *Phariſees* themſelves (like theſe our men) would not own their own malice againſt Chriſt; for when *Pilate* would have delivered him into his hands, to have done with him as they pleaſed. *O no, cry they, 'tis not lawful for us to put any man to death:* (they had rather ſome body elſe ſhould do it for them;) *we are too holy to defile our ſelves with his blood; out of pure love to piety, and to the peace of the Kingdom, we have proceeded thus far againſt him, and have been at great Charges with the Soldiers to apprehend him: and though you can find no fault in him, yet you may be ſure on it*, if he had not been a malefactor, we would not have brought him before you: *No, no, if we could otherwiſe have reformed him, we would not have troubled your Lordſhip with him. But will you pleaſe to hear his Conditions: Why? He would be a* King, *and Rule over us, and if he be let alone, he will ruin*

the whole Kingdom, and bring deſtruction upon the Temple *too, and ſo ſpoil our Religion: He beſtows* ſtrange Language and Titles *upon us the* great Council, *the* Worthies *of the Nation* (who are a company of Holy and unblamable men, witneſs all the people) He calls us Hypocrites, Vipers, and Painted Sepulchers, *and the like*, which we return not again, but conſider with ſorrow, that theſe expreſſions come from a Jew Seduced out of his proper ſpheare: *One that hath* left the Society *he ought to be withal, and keeps Company only* with Publicans and Sinners, *ungodly perſons, whoſe counſels he follows, and hath ſet himſelf in* the ſeat of the ſcornful: *For we take all his Sermons againſt our Ordinances, and doings, to be but only invectives and ſcorns againſt us, whereby he expoſeth us to be contemned of the people, as if* (*according to his ſaying*) we made the Law of God of none Effect by our Traditions. *When indeed none can be more zealous for it, then we are; and thus you ſee what a perſon he is, and what his Merits are. Believe it* (*Sir*) *unleſs ſome ſpeedy courſe be taken with him,* Ceſar (*in whom the Supream power is now ſeated, and whoſe ſervants the people now are*) *will be wronged; and the whole Church, and Kingdom waſted and deſtroyed, and this we boldly ſay: who ever doth not joyn with us againſt him, is neither a friend to* Ceſar, *nor to the* Commonwealth, *we are all for the Publick good, and to preſerve that, we deſire that this our King, or rather this man that ſays he is our King, may be crucified.*

To

To this purpoſe was the *Phariſees* accuſation againſt our *Saviour:* of this diſpoſition were their *Spirits* againſt the *Son* of *God* (as *Scripture* teacheth) notwithſtanding their Religious pretences, and that opinion of holineſs which the world had of them: it need not therefore be thought an impoſſible thing, that there ſhould be men of a like ſpirit and of a like eſteem in theſe days; and that they ſhould endeavour a like miſchief againſt their *Soveraign.* Nothing but the *Heart blood* of Chriſt, would ſatisfie thoſe his *Enemies*; and can it be any thing but the very heart blood of the *King* which theſe men thirſt after? indeed they do not lay any worſe things to the Kings charge (for I will do them no wrong) then thoſe others did to the charge of Chriſt: And this for the firſt: *There is no impoſſibility in the matter.*

2. The truth of my interpretation of their meaning, is evident from the *Tenets* which they mention as proper to themſelves, at leaſt as differing from ours: *We* (ſay they) *in our Tenets do annex no Infallibility to the Seat of a King in Parliament, as the Romaniſts do to the Papal Chair, ſince all men are ſubject to errours.*

§. 3. Theſe men deſire (as we learn by their Pulpit Doctrines of us) that people ſhould believe, that thoſe who are for the King, do think of him, as the *Romaniſts* do of the Pope, *that he cannot Err*, which opinion by theſe words they would have the world know, that they diſclaim, and truly ſo do we as

much as *they*; for we never did, nor yet ever dare we, give the *King* ſo undue an *Attribute*; nor would *His Majeſty* ſuffer the ſame, were any of us ſo ſinfully diſpoſed: For we boldly affirm, that never *King* was more *Chriſtian* than *He*, in yielding *himſelf* culpable (even in ſome *matters* wherein *others* could ſee no *errour*) that ſo, if poſſible, he might give his *Enemies* ſatisfaction, and purchaſe *peace* unto his *people*. But whether it be ſo or no, they conceive, and report *that* to be our *Tenet*: and we on the other ſide apprehend theirs to be, that *infallibility is rather in the Parliament without a King, than in the ſeat of a King in Parliament*. And our reaſon is, there hath been more *Infallibility* profeſſed in *Parliament*, ſince the Kings abſence from *Weſtminſter*, then ever was before, when either himſelf, or any of his Predeceſſors have been there. And though the *Parliament* hath been erroneous and faulty heretofore, by reaſon of the *Kings faction* mixt therein (for by that name are *Modeſt* and *Loyal Gentlemen* now called) yet that being now purged away, and driven from thence, *Errour* alſo is vaniſhed with it, and *Infallibility* hath taken up its dwelling there, *ita prædicant, ita clamitant*. And yet by the way, we muſt tell the world, we believe the King hath ſome friends ſtill within the walls of *Weſtminſter*, even as Chriſt had at the Jews Council Table, although (like *Nicodemus* and *Joſeph of Arimathea*) they are over-power'd and reviled, when they ſpeak *Truth* and *Conſcience*.

But

But to the matter: We muſt tell theſe men, that Scripture affords *us* better Teſtimony for the Kings not Erring, then it doth *them* for theirs; *Solomon* ſays, *The Kings heart is in Gods hand*; Prov. 22. 1. and *a Divine ſentence is in his lips*; *His mouth tranſgreſſeth not in judgement:* Prov. 16. 10. We find not the like expreſſions in behalf of an *headleſs Parliament:* but becauſe *Solomon* was a King himſelf, *He ſpake* (they ſay) *in his own caſe, and therefore not much to be regarded:* but we will not conteſt with them at this time about his Authority, we rather yield (becauſe *all men are ſubject to errour*) *that the King may erre:* and we adde further, that a *Parliament*, conſiſting of men, *may erre* too; and this Combination of Conſpirators (which to the high diſgrace of the *Supreameſt Court*, ſome call the *Parliament*) doth *Erre* moſt abominably, both from Gods Law and the Law of the Land: and this in very deed is our *Tenet.*

And let them deal ingenuouſly with us, and ſay, whether *they* do not ſo *hold of the Parliament* (though not of the King) as the *Romaniſts do of the Pope?* whether by their *Tenets*, the Parliament hath not the ſame power over Kings and Kingdoms, as the *Pope* hath by the *Tenet* of the *Jeſuits?* The *Jeſuits* hold that *the Pope may diſpoſe of Princes and Crowns for the ſervice of God, the good of the Church, and ſalvation of Souls:* And do not theſe hold that the *Parliament*, may both order the King, and diſpoſe of

his Kingdom, as they ſhall think meet, for the advancement of their *Cauſe* (which they call God's) *& pro ſalute populi?*

Canon Alius cauſa 15. Decret. queſt. 6.

Romanus Epiſcopus Zacharias, Regem Francorum non tam pro ſuis iniquitatibus, quam pro eo quod tantæ poteſtati erat inutilis a regno depoſuit, &c. By vertue of which Canon (ſay the *Jeſuits*) the *Pope* hath power to *depoſe* Kings, be they Heretical or Catholick, of vicious or vertuous lives, *if in his judgment he finds them unfit*, and ſome others more capable of Government. And do not theſe men believe the Authority of *Parliament*, to be as irreſiſtable, as that of the *Pope*, and their *Votes* to be as full of vertue as his *Canons*, and altogether as *Authentick*, even to the depoſing of Kings, and diſpoſing of their Kingdoms? *Eudæmon Johannes* in his Apology for *Henry Garnet*, teacheth, that *ſubjects may be looſed from their Oath of Allegeance, and then they cannot* (as *Emanuel Sa* affirmeth) *be held guilty of Treaſon, though they conſpire the King's death, becauſe He againſt whom they conſpire, is not their Maſter or Lord, they being formerly abſolved from his obedience.* And hath not the ſame Doctrine been both taught and practiſed by theſe our oppoſers? Have not they looſened people from their *Oath of Allegeance* to the *King*, and then put them in Arms, perſwading them that 'tis no Rebellion to fight againſt him?

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The *Jeſuits* in their Chamber of meditation taught (as *John Chaſtell* who gave *Hen.* the 4th of *France*, a ſtab in the mouth, confeſſed upon examination) that *it was lawful to kill that King*, and that *He was no member of the Church, nor ought to be obeyed or held for a King, until he had received approbation from the Pope.* And one of them in his *Apology* for the ſaid *Chaſtell* hath theſe words: *Vulnerando Henricum Burbonium, non voluerit lædere aut occidere Regem, etiamſi ſe talem dicebat, & in quo præter imaginem nihil Regis, quam quod genere Regio ortus erat.* In ſtriking King *Henry* of *Bourbon*, his intention was not to kill the King, howbeit he called himſelf King, ſithence he had nothing left but the appearance of a King, being of the Blood Royal.

Our Anabaptiſtical Crew have their *Chambers of Meditation* too, or their *Conventicles*, where they meet with their *diſciples*; to whom they ſuggeſt (as alſo they do in their *Pamphlets* and *Sermons*) that *the* King *is no true member of the Church* (becauſe he diſſents from them) *but a perſecutor of it*, and is no longer to be obeyed or held for *King*, then the *Parliament* or *Repreſentative Body* of the *Kingdom*, in whom the *Supream Power* is inherent, ſhall allow him ſo to be: and therefore being now declared by them, to be an enemy to the Kingdom, and one that ſeeks the peoples ruin, he is to be accounted but as another man, and hath but the bare *Name* or *Title* of a *King*, as being born of

of that family and ſtock, which formerly ſwayed the Scepter.

Now my *Argument* from all this ſtands thus; who ever maintains, that the *Pope* or *Parliament*, may at pleaſure alter Kingdoms, exempt people from their Oath of *Allegeance*, and arm them againſt their *Prince*, do maintain, that people in ſuch a caſe may kill their King: But this (as appears by their *doctrine* and *practice*) is the *Tenet* of theſe men, as well as of the Jeſuits, *Ergo*, Theſe men alſo by their *Tenets*, hold it lawful to kill the King.

The *Minor* is proved already, and the *Major* is evident to ſenſe and reaſon: for no man will doubt, but a King (from whom offer is made to take away his Kingdom) will take Arms to maintain his right, and will labour to reduce them to *Loyalty* that ſtand armed againſt him; and in ſo doing, 'tis impoſſible but he muſt run the hazard of his life, ſince in defending himſelf he is reſolute (as in Conſcience he is bound to be) not to loſe his Kingdom, (which God hath committed to his care) without the loſs of his life it ſelf.

Object. But perhaps ſome will ſay, that in ſome of their Books and Sermons, they diſclaim killing the King, yea though he were an *Heretick* or a *Tyrant*.

Anſ. I anſwer, The *Romiſh Jeſuits* (their Brethren) in ſome of their Books alſo, have condemned not only the murdering of Princes, but alſo Rebellion againſt them, though *Hereticks* and *Tyrants*;

Tyrants; but they mean *ſine permiſſu ſuperiorum*, it is not lawful for a private man to do it (ſay they) of his own head, until he be permitted by his Superiours; but having leave and countenance from them, *If Sentence and a Judgment be once paſſed, that the* King *is a* Tyrant *or an* Heretick, *or not capable to govern; then obedience to the ſaid Judgment is to be given, as to the voice of Chriſt:* So theſe, when they ſpeak againſt *King-killing* and *Rebellion*, are to be underſtood, until the *King* be declared by *Parliament*, to be an *Enemy* to the *Kingdom*, and to ſeek the ruin of it; but when this is done, then men may not only arm themſelves againſt him, but kill him, if poſſible they can, and by ſo doing, they do but the Command of God, and *help the Lord againſt the mighty*. Theſe be the niceties of *Romiſh Jeſuits* and *Engliſh Phariſees*, by which they inchant men; they proteſt ſolemnly, that they allow not the murdering of *Kings*; No, not they: but herein lies the craft, they acknowledge none for Kings, but whom themſelves pleaſe to allow and maintain; that *to kill a* King *whoſe* Government *they cannot brook, is not to kill a* King, *but a* man (as they ſay) *masked under a* Regal Title.

But indeed ſome of their faction, have been more plain in their expreſſions, and diſclaiming this jugling diſtinction, have declared their *Tenets* in down-right Engliſh, even as *Parry* of old affirmed, that *becauſe Queen* Elizabeth *ſtood excommunicated by the* Pope, *he might lawfully kill*

kill her: And as *Catesby* ſtood to it openly, that *becauſe the* Pope *had not allowed the* Catholicks *to receive* James *for* King, *the* Powder-Treaſon *was a work of Piety.* And as *Raviliack* affirmed, that *He had reaſon to kill* Henry *of* Bourbon, *becauſe he would make war againſt the* Pope, *and ſo by conſequent* (ſays he) *againſt* God, *for the* Pope *was* God: even ſo in this plain down-right faſhion, we have had ſome of our *Parliamentarians*, expreſs their judgments and intentions, that *becauſe the* Parliament *hath declared againſt the* King, *'tis no ſin to kill him*; yea, they have profeſſed that *themſelves would do it, if they could reach him*, ſo long as he is in this condition, not received or allowed on by the *Parliament*: yea (*Raviliack-like*) they have affirmed that *He wars againſt the* Parliament, *and ſo by conſequent againſt* God, *and therefore it would be a work, not only lawful, but alſo pious, for to kill him*: ſuch expreſſions have often fallen from the lips of many ſeveral perſons among them, who might be named, if we did *Belligerare Hominibus magis quam vitiis.*

And thus the people do now ſee, how thoſe who pretend to keep them from *Popery*, do lead them into the deepeſt ditch, and moſt Helliſh puddle thereof: themſelves call the *Jeſuits the worſt of Papiſts*; and yet hold with them in their *worſt of Tenets*: only the difference is this, the *Jeſuits* place *Power* and *Infallibility* in the *Pope*, and theſe place it in the *Parliament*; for though theſe (our *Subtile Brethren*) will

will not like *Romaniſts* make a *Pope* of the *King*, yet they will make one of the *Parliament*, whoſe members are as perfect in their Seats, as *Pontifex* is in *Cathedra*: But I *remember a diſtinction which the Secretary of* Charles *the* 5. *uſed to ſome Engliſh Ambaſſadors, who (upon his complaint of* Pope Julius *the* 3. *his foul play with the Emperour) demanded of him, how he being a* Papiſt *could excuſe this unkindneſs of the Pope towards his Maſter? He anſwered, that* the *Pope* was an honeſt man, but *Julius* the 3. was an Arrant Knave: ſo ſaving the *Honours* of the *Right worſhipful*, as they are *Members*, peradventure as they are men, they may be ſubject to errours, and be eſteemed of according to their merits.

SECT. V.

1. *The falſity and injuſtice of the ſaid* Charge *againſt the* King *manifeſted in all the particulars.* 2. *Who they are that ſit in the Scorners Chair.* 3. *The Enemies reaſons and ends of Charging the* King *with their own Conditions.*

§. 1. BUt we having now ſeen the *Nature* of their *Charge*, we will conſider alſo the *Verity* of it, or the *falſity* rather, for we apprehend it as falſe, as foul; as injurious, as high: were it all true, yet according to *Chriſti-*

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an Religion, and the *Doctrine* of the *Bible*, it were a great ſin in them thus to object it: *For is it fit to ſay to a King, thou art wicked, or to Princes, ye are ungodly?* Job. 34. 18. When Saint *Paul* underſtood *Ananias* to be the *Ruler*, he confeſſed he had done ill, in calling him *whited wall*; Act. 23. 5. (though indeed he was no better.) But ſeeing there is no more truth at all in the matter, then can be infuſed thereinto by vertue of a *Vote*: We are moſt confident, that at the *General Audit* (when all *things* and *men* ſhall be judged, as they are and have been) it will be found a moſt malicious and tranſcendent wickedneſs, in theſe men thus to have ſlandred and belied the *Lords Anointed*, their *dread Soveraign*. Themſelves know well, that the King *did not leave his place or ſeat at Weſtminſter*, but was moſt violently forced and driven away from thence, full ſore againſt his will (for the ſafeguard of his life) by the *rude multitudes*, who were ſet on work (to be irreverend towards him) by them that took the *Proteſtation* to defend him. And they know too, that if the *King* could by his *requeſts* and *meſſages*, have obtained to have had a reſtraint of thoſe ſo *high affronts* offered to him, he had not withdrawn himſelf from thence: But becauſe we have not (to this very day) heard of any perſon puniſhed, or ſo much as checked (for that contemptuous, and rebellious behaviour) by them, whom they call the *Parliament, and the Kings Great Council*; we do believe

believe that (when all Secrets ſhall be opened) it will be found, that even they, who have now authorized this *Libel*, and in it this *impious Charge* againſt the *King*, did then countenance thoſe very *contempts* againſt him, on purpoſe to force him from them: Wherefore though the King muſt not be ſuffered to enjoy the Priviledge of a *King*, or of a *Man*; yet they might permit him, without blame or grudging, to have the Liberty of the meaneſt *Creature*, in endeavouring to preſerve his own life and being.

And (ſay they) He hath not only *left his place*, but alſo (as they would have it believed) hath rejected it for ever, hath *bound himſelf* to come no more there: Yea, and do all his proffers of pardon, all his endeavours for Treaties, all his deſires of Accommodation, ſpeak only ſo much, and no more? Do his *private inſtructions* to his *Commiſſioners* at *Uxbridge* (before mentioned) evidence this, and nothing elſe? Do his intentions *to make his Queen the Happy inſtrument of renewing the meeting (if he could have had but any demonſtration, that the Rebels would yield to Reaſon, Paper 2.)* diſcover nothing but this? Truly we do apprehend rather all theſe particulars to be Arguments of the contrary: when God the *wronged* Party, doth *beſeech* the wicked world *to be reconciled to himſelf*, 2 Cor. 5. 20. we apprehend he is willing to pardon all offences, and to be friends with his enemies, if they would believe him:

So

So when an *abuſed* Chriſtian King, doth imitate God in this particular, we conceive it rather a ſign that he would be again at unity with his rebellious Subjects, then that his purpoſe is, ſtill to keep himſelf at a diſtance.

We do find that ſuch an *Accuſation* or *Slander* as this is, was once laid to the Charge of God himſelf, by a moſt Diſloyal and Hypocritical People, who having forced the Lord from them by their wickedneſs, and driven him away by their ill uſage, and thereby made themſelves moſt miſerable, did notwithſtanding (as theſe do) very mannerly, lay all the fault upon Him, as if themſelves had been the moſt innocent, and well deſerving People in the world: and his departure had been altogether cauſleſs and on ſet purpoſe to bring upon the Heads of his People, all thoſe ſorrows, which their own ungodly doings alone had effected and procured. *Sion, ſaid the Lord, hath forſaken me, my God hath forgotten me:* Iſa. 49. 14. Nay, (it ſeems) they had charged him (as theſe do their *King*) that he had even quite divorced himſelf from them, *bound* himſelf to come no more at them, nor to own them for his People; for God argues the caſe with them, upon ſuch their Charge, and that firſt in a mild way (as our King hath often done with His enemies) and tells them he had not forgotten them, what ever they ſaid of him; no, *a Mother could ſooner forget the Child of her womb, then He could forget them:* Verſ. 15. though they

they deſerved not to be ſo well remembred by him. And then (in the beginning of the next *Chapter*) he comes more home unto them, and challengeth and urgeth them, to bring their proof, to ſhew *the Bill of Divorcement*, whereby (they ſaid) *he had caſt them off*: Eſay 50. 1. So may our King call upon theſe his accuſers, to produce the *Bonds* they talk of, the *Obligations* whereby he hath tied himſelf *not to ſit* elſewhere: ſurely they that read this their *Libel*, may eaſily believe, that if either the *Authors*, or *Authorizers* of it, had any thing to this purpoſe, tending to the Kings further diſgrace or defamation, they would not fail to publiſh the ſame in Print, that all the world might ſee it.

But as theſe Accuſers of God, failing in their Evidence, had the blame retorted upon themſelves, *Behold, for your iniquities have you ſold your ſelves:* So may theſe Accuſers of the King, thus Charging their own faults upon him, (without any injury) have the ſame returned upon their own Heads, the miſeries which are upon the Kingdom by reaſon of the Kings abſence, they may thank their own ſelves for: And as the Lord in that place doth further convince them of the wrong they did him, by declaring his continual readineſs to help them out of thoſe miſeries, whereunto they had brought themſelves, if they would but hear him, believe in him, and truſt unto him; which he proves, by minding them of what he had done formerly, what *Acts of grace* he had

paſſed already for their good, inferring thereby, that he was both able and willing to do as much again, if they would but give him leave, by taking his word. So may the King, and ſo hath the *King*, by the very ſame ways and means evidenced his innocency and freedom from thoſe their unjuſt accuſations: what readineſs hath he always ſhewed in denying himſelf, to ſatisfie them? What *Acts of grace* hath he already paſſed? never any King hath done the like. Let the bittereſt of his Enemies deny it if they can; what could be deſired by reaſonable men, which he hath not offered and promiſed unto them, if they would but believe him, and truſt unto him? But this they will not be brought unto, for it is one of the moſt difficult things in the world, for a perſon that hath been ſo highly wronged, as He hath been, and intends well, to gain credit from them, that have abuſed him: their own guiltineſs makes them incredulous, and without *Faith* 'tis impoſſible that either God or the King, ſhould be able to do any people good; as it was ſaid by our Saviour, that himſelf *could do no mighty works*, in a certain place, *becauſe of the peoples unbelief:* Mat. 13.58. Mar. 6.5,6. So may it be ſaid of the King, he cannot do that good he would unto his people *becauſe of their unbelief.* As God is better then man can *conceive* him to be, ſo the *King* is better then theſe men will *believe* him to be; yea (in regard of their abuſes of him) I may ſay, then they *can* believe him to be.

It

It was the ſaying of a good Subject, ſince theſe wars begun, *O that the people of* England *did but know their* King, *they would love him, they would believe him, they would not abuſe him.* But we muſt not wonder to ſee a good *King* in *Gods condition.*

§. 2. We proceed therefore to their next particular, where they Charge the *King* to have ſettled himſelf *in the ſeat of the ſcornful*, and we will ſee their truth in that.

The Pſalmiſt informs us, *that thoſe* (only) *that are at eaſe*; Pſal. 123. 4. have leaſure to take up a ſitting in that place, and not thoſe that are in an afflicted condition: Did the *King* live the life of the *men of Weſtminſter*, and had all the wealth and pleaſures of this *Kingdom* at his command; and were he withal of their *diſpoſition*, indued with their *ſpirits*, to act their *parts*, there might be ſome probability of truth in this particular; but it being clean contrary with him, there is no likelihood at all in it. 1. Had he been a *Subject*, and (by good fortune) choſen *Burgeſs* of ſome Corporation, or *Knight* of ſome Shire, and ſate in the *Houſe of Commons* amongſt them at this preſent, and had concurred, firſt in *pretending* to ſettle *Religion*, to make a *glorious Church*, to advance *Chriſt*: and then afterward in *conſulting*, how to take away the *Churches maintenance*, to ſlight the *places* of Gods Worſhip, that they might be of no more eſteem then common Houſes, Alehouſes, Barns and Stables:

in *perſecuting*, *baniſhing*, and *impriſoning* the *Fathers* of the *Church*, and *Miniſters of Jeſus*; thoſe in ſpecial who have been the *greateſt Oppoſers* of *Antichriſtianity* and *Popery*; and in *giving liberty* to all *Sects* and *Religions* (ſave only to the true one, which commands Humility, Loyalty, and Obedience) had he (I ſay) been ſuch a man, and thus imployed; then he might juſtly indeed have been ſaid, to ſit *in the Chair of the ſcornful*, and to have exerciſed his ſcoffs and ſcorns againſt *God himſelf*.

Or 2. had he been one of thoſe, that under pretence of *advancing the Liberty and Happineſs of the Subject*, ſhould vote away the *Subjects right* to his own goods, ſometimes a twentieth part, ſometime a fifth part, ſometime all; under a pretence *of taking away Monopolies*, and *illegal payments*, ſhould bring in ſuch new *Toles* and *Taxations* as the *Nation* was never acquainted with; *Exciſe* upon *Bread*, *Beer*, *Butter*, *Cheeſe*, *Fleſh*, and all *Commodities* that are uſed for the *life* of *Man*: under pretence of *being one of the good Patriots* and *Preſervers* of their *Country*; ſhould raiſe *Wars*, cauſe *Deſolations*, *burn houſes*, hire *ſtrange Nations* with their *Countries money*, to come to kill their *Countrymen*: under pretence of *keeping tender Conſciences from unneceſſary matters*; ſhould force upon them *unlawful Oaths*, *ungodly Covenants*, even to the taking up of *Arms* againſt their *Soveraign* (to whom they have ſworn *Allegeance*) to the damnation of their ſouls for ever, without deep

deep Humiliation and Repentance: Had the King, I ſay, been one of theſe men, and done thus, He might deſervedly have been ſaid to have ſate *in the Sonners Chair*, and to have laughed to ſcorn a *whole Nation*. Or had He been one of that number, who *talk* of making the King *a glorious Monarch*; and yet take from him all his Power and Athority, not ſuffer him to have ſo much as the *choice* of his own *Servants*, the *rule* of his own *Family*, the *diſpoſal* of his own *Children*, the *ſociety* of his own *Wife*: That *promiſe* to make him the *richeſt Prince in Chriſtendom*, and yet rob him of all his *Goods* and *Revenews*, and not allow him ſo much (if they can help it) as ſhall buy him bread to eat, or cloaths to wear; that call themſelves *His moſt humble and obedient Subjects*: yet obey him in nothing, but ſtudy to vex, and croſs him in every thing; hire fellows to hunt him, to ſhoot at him, and (if they can) to kill him: that *avouch* great *love* and *affection* to him, and deſires to *advance* his *Honour*, and yet Authorize *Libels* and *baſe Books*, to defame, ſlander, and reproach him: if the King were one of this Generation, and ſhould concur in ſuch Actions, he might be ſaid to *ſit in the ſeat of the ſcornful* indeed, and to beſtow his *Scorns* before all the world upon *His Soveraign*.

Or laſtly, were he one of them, that partly by *fraud*, partly by violence, having ſtripp'd their Soveraign of all his *Weapons*, *Caſtles*,

Ships and *Towns*, and of the Hearts of many of his People, and ſcarce left him a place to hide his Head in, in three Kingdoms; ſhould maintain a curſed villain to proclaim up and down the world, that *he is run away very Majeſtically to ſet up a new Monarchy in the Iſle of* Angleſey: this indeed were *to ſit in*, and to *fill up the ſeat of the Scornful*: for this is right *Hail King of the Jews*, which was plain ſcorning in the *Hall at Jeruſalem* (according to Scripture) and ſo doubtleſs, if Scripture might be Judge) it is in the *Hall at Weſtminſter*. We do confeſs and believe, that were the King in this ſort qualified, conditioned, and exerciſed, then that imputation of theirs might be laid upon him: But it being with him as it is, we ſee no reaſon above-board, why they ſhould entitle him to *the Scorners Chair*, unleſs his *Magnanimity* and *Chriſtian Courage*, bearing his burden of affliction, be taken to be a contemning and ſcorning at their malice.

But yet they have a *reaſon* doubtleſs, and *ends* too, for this their charging the *King*, tho they think it fit for to conceal them. I am one appointed of *God*, to detect the devices of *Satan*, and to unkennel the thoughts of the *wicked*; and I dare be bolder with them, then they for their own Credit ſake, dare be with themſelves, and therefore I ſhall diſcover them.

Firſt their *Reaſon* (I apprehend) is this; *they know themſelves worthy to be both abhorred and ſcorned of all men*; and do believe they are ſo in the Hearts of all the wiſe, for their moſt abominable

nable and groſs hypocriſie, yea, they know in their own Conſciences, that God ſcorns at them (they being exerciſed as thoſe are whom Scripture affirmeth *God holdeth in deriſion:*) Pſal. 2. 2, 3, 4. Pſal. 73. 11, 12. Prov. 3. 34. and therefore they ſpeak of the Kings ſcorn at them, from the *guilt* of their own *merits* and *deſervings*.

Then their *Ends* (I conceive) are theſe, firſt, *to make his Majeſty appear abhominable unto the world* (which is the main ſcope of all their endeavours) for tis ſaid *the ſcorner is an abhomination unto men:* Pro. 24. 9. And ſecondly, that the blind, and ſeduced vulgar, might not think them to be guilty of that ſin, which, with ſo much boldneſs and bitterneſs, they do firſt of all charge upon the King. It is the known Policy of a wicked harlot, to call her honeſt neighbour *whore* firſt, and of a pick-purſe purſued, to cry *Stop the Thief*, that himſelf might not be ſuſpected to be the man: *You take too much upon you Moſes and Aaron*, Num. 16. cried thoſe Grand *Rebels*, when themſelves only did ſo: And one who had ſold himſelf to work wickedneſs, laid it to the charge of good *Elias*, *That he troubled Iſrael*, 1 Kings 18. 17. becauſe his guilty Conſcience told him, that the Prophet, and all other honeſt men beſide, had cauſe to accuſe him for ſo doing; and this is the very caſe of theſe men, who (as we ſee) have done nothing in this particular, without *Preſident* and *Example*; though we confeſs in the reſpect of the *Circumſtances*, theſe men are more bitter-

ly *ſcornful*, then ever any were, that we read of in Scripture or elſewhere.

It was bitterly done of the *Philliſtines*, when they had weakened *Sampſon*, Jud. 16. and brought him into an afflicted condition, to *mock* and *ſcorn* at him in his miſery, yet they did not, in thoſe their mocks charge him with *ſcorning* them; And the Perſecutors of our Saviour did deal bitterly with him, when in deriſion they *Crown'd* him with *Thorns*, put a *Reed* into his hand, inſtead of a *Scepter*, called him *King*, bowed the knee to Him; and then advanced him upon a *Croſs* inſtead of a *Throne*; yet they did not at that time in their ſcoffing and flowting expreſſions ſay, that *His Croſs was the Chair of the Scornful:* and that he being faſtned to that, did *ſit in the Scorners ſeat*, and ſcorn at them: But theſe men are pleaſed even thus to deal with their *King* and *Soveraign*, as all the world may ſee by their *Language*; ſo that the *King* hath cauſe to complain in the words of the *Pſalm*, *Our ſoul is exceedingly filled with the ſcornings of them that be at eaſe, and with the contempt of the proud:* Pſal 123. 4. And we his Subjects will pray in his behalf, as the *Pſalmiſt* in another place, *Let the lying lips be put to ſilence (O Lord) which thus cruelly, thus diſdainfully, and thus deſpightfully ſpeak againſt the Righteous:* Pſal 31. 20. And we are confident (as the Wiſe man ſays) that the High and Holy God *ſcorneth at theſe ſcorners, and hath prepared heavy judgments for them:* Prov. 3. 34. 19. 29.

SECT.

SECT. VI.

First, of the Kings Errour *in following* evil Councellours, *and who they were: His* Majesty *scorn'd at by the* Libellers *for his tenderness of Conscience, and hopes in Gods Justice.* 2. *The folly and falshood of the Libellers Charge against* Strafford *and* Canterbury. 3. *The Enemies acquit the* King *of having a voluntary hand in* Strafford's *death.* 4. *They hint the right Reason of his with-drawing from* Westminster.

THe next particular which these (honest and good men, as they would be counted) do charge their *King* withal, is that *He hath walked in the Counsels of the ungodly, to the ruin almost of three Kingdoms.*

§. 1. Indeed it cannot be denied, the *King* hath been exceeding unhappy in his *Counsellours*, and himself doth intimate that his *walking* after their advise, hath been a main cause of Gods judgment upon this Kingdom. His words to this purpose are these, (*Paper.* 22.)

Nothing can be more Evident, then that Strafford's *Innocent blood, hath been*

one

one of the great cauſes of Gods Judgment upon this Nation, *by a farious Civil War, both ſides being hitherto almoſt equally puniſhed, as being in a manner equaly guilty: but now this laſt crying bloud, being totally theirs, I belive it is no preſumption hereafter to hope, that his hand of Juſtice muſt be heavier upon them, and lighter upon us, looking now upon our Cauſe, having paſſed by our faults.*

This Chriſtian and pious acknowledgment of the King, theſe men ſcoff at, in their Notes upon it, and deride at that remorſe of Conſcience, which his Majeſty diſcovers, for his permitting the ſhedding of *Strafford*'s blood. *He left him* (ſay they) *to the Block againſt Conſcience, as is now alledged*; and again, *Remorſe of Conſcience ſuggeſted to the King*, &c. *Pag.* 49. Yea, and they do ſeem to glory in what themſelves did do, to the ſpilling of it; and to rejoyce, that none but themſelves had a hand in the death of *Canterbury*: Yea, and further, how ſlightfully (if not ſcoffingly) do they ſpeak of the Kings mentioning *Gods Hand of Juſtice*, in the buſineſs? Their words are theſe, *Pag.* 49.

Libel. P. 49. *The* King *in his Letter of* January 14. *takes it as evident, that* Straffords *innocent blood, has brought the Judgment of this Civil War equally upon both ſides, both being equal-*

ly

ly guilty thereof; His meaning is, that he and his ſide, was as guilty in permitting, as the Parliament *was in proſecuting: But now for* Canterbury's *blood, that being totally put upon the* Parliaments *ſcore, he doubts not, but the Hand of Juſtice, will from henceforth totally lay the weight of this guilt upon the* Parliament *ſide.*

Yet the Kings words are, I believe it is no preſumption hereafter, to hope that his Hand of Juſtice muſt be heavier upon them.

Conſidering the time when their ſcornful Comment, upon the Kings expreſſions came forth, *Viz.* immediately after their Victory at *Nazeby field*, by their *Victorious* * Sir *Thomas Fairfax* (for ſo they call him) we underſtand their ſenſe to be this: *The* King *talks of* Gods Hand of Juſtice, *and doubts not but the ſame will from the time of* Canterbury's *death, lay the weight of the guilt of blood totally upon our ſide*: Victorious Sir Thomas Fairfax *hath anſwered him ſufficiently in that particular, and declared to the World, what his hopes in* Gods Juſtice *are come to; well, let him pleaſe himſelf ſtill in thoſe fancies, ſo long as we have the hand of* Victorious Sir Thomas Fairfax *on our ſide, we will give him leave, to flatter himſelf in that* Hand of Juſtice *he ſpeaks, of* &c.

* Yet ſhould God incline the Heart of Sir *Thomas Fairfax* to adhere unto his *Lord* and *Soveraign*, no doubt but ſome of them would as much revile him in their language, as now they ſeem to honour him, with the Title of Victorious: Which indeed they have ſufficientiy done ſince the Kings deliverance from *Holmeby*.

And

And yet let these *scoffers* of these *last times*, that say, *Where is the promise of his comming? for since the Fathers fell asleep, all things continue as successful as they did before*; let them (I say) know, that *Gods Justice* may awaken soon enough, to their Confusion. *Quod defertur non aufertur*,

Quos dies vidit veniens superbos,
Hoc dies vidit, fugiens jacentes;

the longer the blow is in the coming, the heavier will its fall be: *Fortuna belli semper ancipiti in loco est*; *The day of the Lord* will come *suddenly* upon them, *as a Thief in the night.*

But they go on in that place, and inform us, who those ungodly ones were, whose Counsel in this other place they say *the King hath followed, to the ruin of allmost three Kingdoms*, Their words are these,

Libel. Pag. 49. *The truth is*, Strafford *and* Canterbury *were the chief firebrands of this War, the two ill Counsellors, that chiefly incensed the* King *against the* Scots, *and endeavoured to subject all the three* Kingdoms *to a new* Arbitrary Government, *and are now justly executed for attempting the subversion of that* Law, *which the* King *has perfected since.*

§. 2. Because dead folks cannot speak for themselves, and because it is so Voted, therefore *Strafford and Canterbury were the chief firebrands of this War*, and so for truth it must be taken; though one of them was quite extinct, a Year before

before this War begun, and the other kept, by his Accuſers in ſuch cloſe obſcurity, that his ſparks (if he had any in him to this purpoſe) could not poſſibly fly abroad. But let me ask a queſtion, did not the wiſe-men of the *Kingdom*, quench theſe *fire-brands* to prevent the *flame*? how came it then to break forth after they were extinguiſhed? had they lived, been both at liberty, and afforded their full concurrence, could poſſibly the *flame* have been more great and detrimental? Again, why was not the imputation proved (at leaſt) againſt *Canterbury*, who lived almoſt three Years after the War was begun, when they wanted matter to put him to death? Surely the Law hath ſo well provided, in a caſe of this Nature, that if there had been any ſuch matter, his Enemies ſhould not have needed to ſolicite, for the peoples *Votes* and *Hands* to get him diſpatched: But it was *Canterbury*'s honour to drink of his Maſters cup, *The voices of the people and of the Prieſts prevailed*: Luk. 23. 23. And indeed theſe quenched *fire-brands*, were ſo far from kindling this fire, that we apprehend rather, they were quenched, to this end, leſt they ſhould have hindred it, from being kindled: When *Charles* was King, and *Strafford* Deputy of *Ireland*, and *Canterbury* Metropolitan of of this Church, we had no Wars in *England*: *Strafford*'s blood we grant was a *fire-brand*, which we (with the *King*) believe ſtill burns upon us, his prayers at his death (to the contrary) could not ſtop the

cry

cry of it, from pulling down of vengeance. And *Canterbury*'s blood (we fear) will cry louder yet, againſt the people of this Land; who by giving their *Votes* (where the *Law* gives none) to take away his life, have cried out againſt themſelves, *His blood be on us, and on our Children*: Math. 27. 25.

But ſay theſe men (who never ſlander'd any but their betters) *Strafford and Canterbury were two evil Counſellors* (and yet) *Strafford and Canterbury* died like two *Chriſtian Martyrs*; and might the later end of their Accuſers, be but like theirs, it would be their happineſs in one kind, and ours in another.) *They chiefly incenſed the King againſt the Scots*: (but they did not ſtir up the *Scots* againſt the *King*, in provoking them to an Inſurrection; nor did they hinder the *Kings* Act of Mercy, and Pardon, towards them afterwards, much leſs did they after that *Act of Pacification*, with that Nation, ſend for thoſe *Scots* into *England*, and hire them with Engliſh-money, to cut the throats of *Engliſh men*; Had they been *Councellours* in ſuch matters, they had been *ill Councellours* indeed.)

But ſay they, *Strafford and Canterbury endeavoured to ſubmit all theſe three* Kingdoms, *to a new* Arbitrary Government, *and were duly executed, for attempting that ſubverſion of* Law, *which the* King *hath perfected ſince.*

It was well, they did but *endeavour a new* Arbitrary Government, not erect it; they did but *attempt a ſubverſion of* Law, not effect it; but

but ſome others ſince their times, have gone further, and turned all *Law* into *Vote*, and all *Juſtice* and *Reaſon* into *Violence* and *Will*: For if, there be this day in *Europe* a more Arbitrary, Cruel, and Butcherly Government, then hath been exerciſed in *England*, by ſome ſince *Strafford* and *Canterbury* were ſet aſide, from having to do in the World, my reading fails me; *If to take away Lands, Eſtates, Goods, Good Name and Lives from Men, without any allegation of Law, or reaſon, but only* the Parliament judgeth ſo; or, the People will have it ſo: *If this be not* Arbitrary Government, *I know not what is*: therefore if *Strafford* and *Canterbury* were juſtly *executed* (as theſe ſay) for attempting; let all men judg, how deſervedly ought theſe others to be *executed* for accompliſhing ſuch deſigns?

But theſe men tell us further, that *the King hath ſince perfected that ſubverſion of* Law, *which thoſe his ill Counſellours had formerly attempted.* 'Tis too well known, that the Cuſtomary way of theſe mens Honouring the King, is by caſting on him, the ſcandal of their own doings: The *Law* we confeſs is ſubverted and overthrown, but the King can no more be ſaid to have done the ſame, then *David* could be ſaid to have killed *Abner* and *Amaſa*, becauſe he was the *Soveraign* to thoſe ſons of *Zeruiah*, who did the deed, and were ſo ſubtile, and ſtrong, that he could neither reſtrain them from it, nor bring them to condign puniſhment for it.

And

And let all Modeſt and Ingenious men obſerve, how deſperate and bold theſe men are, in their aſperſions againſt the King: they affirm, *He hath ſubverted* Law, *and walked in the Council of the ungodly, to the ruin almoſt of three whole* Kingdoms. They could have ſaid no more, if when the *Militia* and *Power*, were in his ſole hands things had been, as now they are: But we, and themſelves too, can all witneſs, that when the *Parliament* met, no drop of blood was yet ſpilt in *Ireland*; no Commotions, were ſtirring in *Scotland*, for the *King* by his *Grace* and *Goodneſs*, had allayed all; nor was there any complaining of Souldiers, nor plundring, in the ſtreets of *England:* all the three *Kingdoms* were in *Peace*; and to continue them therein, the *King* calls a *Parliament*, and gives power to the *Members* thereof, and encouragement withal, to ſettle all things both in *Church* and *Common-wealth*, for the Subjects benefit, even as firmly as themſelves (who were intruſted and choſen by their fellow Subjects for that purpoſe) could poſſibly deviſe. He denies them nothing in purſuance thereof, ſuffers them to call all ſuſpected Officers and Perſons to account, not excepting *Strafford* or *Canterbury*; and further to aſſure his people, of his ſtrong deſires to continue their happineſs, He ſettles a *Triennial-Parliament*, as the moſt ſpecial means to prevent *ill Councellours*, in after times: Yet theſe Accuſers taxe the King *of perverting the Law*; and ſpeak as if the three Kingdoms had been

been at the very brim of deſtruction, and quite ruined ere this, if the power had not been taken out of his hands, by thoſe, who (by their meekneſs, wiſdom, and frugality) have put all the ſaid *Kingdoms*, into a more hopeful condition of preſervation (as it muſt be believed, though againſt all ſenſe and experience) then they were in before.

Indeed had thoſe *undertakers* done that work for which they were ſummoned, and called together, the Kings good Subjects, in all his Kingdoms, might have had cauſe of mentioning their names with perpetual Honour: but they (as it ſeemeth) envying that happineſs which their fellow Subjects were likely to enjoy, by thoſe new enacted Laws, and eſpecially by the *Triennial Parliament*; fairly pretending other matters, did get the ſame *Act* preſently made uſeleſs, by another, for the continuation of *this*: which hath created themſelves (as they ſuppoſe and intend) *perpetual dictators*, and all their fellow Subjects *perpetual ſlaves*. For let theſe *perpetual great Councellours*, approve themſelves never ſo evil and detrimental to Church and State, yet the poor Subject muſt be forced by the *Militia* (which they have got into their hands) to believe them unerring; for he ſhall have no benefit by the *Triennial Parliament*, to examine their doings.

And hence alſo it is, that they have balked the trial of men by *eſtabliſhed Law*, and (conceiving themſelves above it) have ſhunned to

puniſh for thoſe faults which the *Law* condemneth: and to ſhew the Omnipotency of their power, have paſſed ſentence of death, where the *Law* condemneth not; though Scripture teacheth, that *where is no Law, there is no Tranſgreſſion:* the giving way to which very thing, was, and is a trouble to the *Kings Conſcience*, and the cauſe of his firſt diſlike of their *Courſes*; witneſs their own words, which are to this purpoſe:

Libel. p. 49. *The* King *adjudged* Strafford *worthy of death, yet not for* Treaſon, *as it was Charged upon him, but not being able to ſave his life, without uſing force, and finding force very dangerous, he left him to the block againſt* Conſcience *as is now alledged.*

§. 3. That the *King adjudged Strafford worthy of death*, for any thing, is more then we heard before, nor have we any reaſon to believe the ſame now, upon the bare report of theſe men; yet to do them a Courteſie, we may ſuppoſe it to be as they ſay, for the preſent; and then it follows (as all may ſee) that they do not Charge the King for deſiring to ſave *Straffords* life abſolutely (for they ſay *the King himſelf judgeth him worthy of death:*) but for being againſt his *ſuffering for Treaſon:* So that (in brief) the Kings ſin only was (according to the Teſtimony of his moſt deadly Enemies) *He would that* Strafford *ſhould have ſuffered death, only for his faults, and not for that, whereof he was not guilty.* As became a righte-

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ous Judge, the King would have had his *Great Council*, to have done *Juſta, Juſte*, Righteous things in a Righteous manner; as conceiving that way of proceeding to be moſt acceptable unto God, and moſt likely to continuate *his bleſſings* upon the *Kingdom:* but being not able by fair means to perſwade them to that, and conſidering that to uſe *force*, might be a remedy worſe then the diſeaſe, the blood of many innocent perſons, might be ſpilt to ſave one; and yet perhaps (the power and the malice of the Adverſary being ſo High, that one not ſaved neither) he was conſtrained *againſt his Conſcience to leave him to the block*; and for his being ſo tender Conſcienced in this caſe, He is thought worthy of *Scorn* by theſe men (His moſt Religious, Obedient, and Loving Subjects.) *He left him to the block againſt Conſcience* (ſay they) *as is now alledged.*

But indeed, they have ſufficiently by theſe their words acquitted the *King* to the whole world, of having a voluntary hand in the ſpilling of *Strafford's innocent Blood* (for ſo it may be called, becauſe he was innocent of that for which he ſuffered, though in ſome other reſpects (if it were true as they ſay) he might be *adjudged guilty*:) and like them that cried, *His blood be upon us, and upon our Children*, they take the matter wholly upon themſelves; for which we thank them, and for which we believe that God in his due time will remember them.

By thoſe their words they have alſo well hinted to our underſtandings, how far, and in what ſort, the King *hath walked in the Counſells of the ungodly, to the ruin* (as they ſay) *almoſt of three Kingdoms:* To which purpoſe they proceed further (in the ſame place) and ſay,

Libel. p. 49. Canterbury *remains in the ſame caſe, and now remorſe of Conſcience* (*or rather the old project of altering Law*) *ſuggeſts to the* King, *that if no reſtraint be uſed,* Strafford's *Preſident will caſt* Canterbury, *and* Canterburies, *all the reſt of the Conſpirators, and ſo the people will make good their Ancient freedom ſtill.*

Had theſe men remembred where all *old Projectors* and *Monopolizers* now ſit, and on which ſide they do *Militare*, or had they bethought themſelves, how unable they are to inſtance, in any one *good Law*, which the *King* did ever *alter*; they would ſincerely have omitted their malicious Parentheſis: But by their putting it in, they give us to ſee, that they will not forget *their old Project* of caſting their own faults upon the Innocent.

But what doth the *Old project of altering Law ſuggeſt to the King? Why* (ſay they) *that* Strafford's *Preſident would caſt* Canterbury: But *had not they provided a remedy againſt that ſuggeſtion, by ordering that* Strafford's Preſident *ſhould be no* Preſident *to caſt others by, in after times?* If there be any *vertue* in their own *Order*, or rather *Honeſty* in them that made it;

it; we cannot ſee how *Strafford's Preſident* could be any prejudice to *Canterbury:* For who ſhould urge it againſt him, but only themſelves, that made it uncapable of being urged? We cannot poſſibly ſuppoſe, that were the *King* ſuch an *alterer of Law* (as they would have it believed) that he ſhould deſire an alteration of that *Ordinance* to the damage of *Canterbury:* nor is there any other *Law* capable of alteration (as we conceive) whereby *Strafford's Preſident* might hurt him: But when that Ordinance was made, the Authors of it had reſpect only unto themſelves; for intending then to go in thoſe ways, for which they had condemned *Strafford*, they did wiſely provide that his *Preſident* ſhould not be in force in after-times againſt themſelves: Nor (indeed) did they then know, they ſhould need to make any uſe of *Strafford's Preſident* againſt *Canterbury*, or againſt any other of the Conſpirators, which they talk of: the mens heads were full of buſineſs, they could not fore-ſee, or fore-think of all things at once: nor did they remember things paſt, when this particular paſſage was written, and authorized to be publiſhed; but it makes for my purpoſe, and helps me well, to evidence to the world, what good Hearts they bear unto their *Soveraign:* And what ſtrong Arguments they have to prove him to be an *Alterer of Law.*

§. 4. But the main thing we learn from thoſe their words, is this (though Hatred will not

let them ſpeak it in modeſt terms:) when the *King* perceived by their *proceedings* with *Strafford*, what the Courſe was which they would take with *Canterbury*, and the reſt (whom *malice* and *faction* would make *Delinquents*) and obſerved their *deſign*, to have him to concur with themſelves, in condemning the Righteous, which he fonnd his *Conſcience* would never digeſt: for it (being of a more Divine and tender temper then theirs) was ſmitten with ſad *remorſe*, for what was already done (though ſore againſt his will) and fearing, if he walked any longer (though by inforcement) in thoſe their *Counſels*, Gods wrath might fall down more heavily yet upon him, and his *three Kingdoms*: He therefore removed himſelf, from their *Aſſemby*: this is the thing which they intimate unto us. And here let us with *reverence* and *admiration* obſerve, the hand of the *Almighty God*, over-ruling the tongues and the pens of theſe men; they had formerly taxed the King for *leaving* and *abhorring* (as they were pleaſed to ſpeak) *his ſeat in Parliament*, which they ſuggeſted, he did on purpoſe, *to ſpeak deſtruction to his people*: but here unawares (it ſeems) unto themſelves, *God* makes them declare the true reaſon of his departure thence, to be, *that he might not ſpeak deſtruction unto his people, but Safety and Honour ſtill, if poſſible*, that he might not imbrew his hands in the blood of *Innocent* and *Loyal Subjects*, againſt *Law* and *Conſcience*: yea ſurely, leſt the reſt of that guilt

guilt of bloud which he ſaw was likely to be ſpilt, ſhould be charged upon the Head of him, and his poſterity: He withdrew himſelf from their ſociety, and did for the preſent, even *abhor* to be amongſt them: When God pleaſeth (we ſee) he can make men ſpeak truth, whether they will or no.

And truly let any man who hath *Conſcience* judge in the matter, whether the *King* did not prudently and conſcientiouſly, in his forſaking them, when he perceived their purpoſe and reſolution was, to have him ſit there amongſt them, only with a *Reed* or *Pen* in his Hand, to ſign and own, as his *Act* and *Deed*, what ever they alone ſhould vouchſafe to do; that ſo they might caſt the *Blame* and *Odium* of all their Injuſtice, afterwards upon him; which is moſt apparent they would have done, if he had ſtayed; for being by his departure, fruſtrate of ſuch their intentions, they ſeem to caſt it all upon the *people*, by thoſe words, *if no reſiſtance be uſed*, Strafford's *Preſident*, *will caſt* Canterbury, *and* Canterbury's *all the reſt of the Conſpirators*; *and ſo the people will make good their ancient freedom ſtill*: As if the *people* of their own accords, without being requeſted thereunto, or ſolicited by others; for the upholding or making good ſome *Ancient Priviledge*, which formerly they had enjoyed, and now (if the King were able to make reſiſtance) were in danger to be deprived of: Had deſired that thoſe men (*Strafford* and *Canterbury*)

ſhould be put to death, only by their *votes* and not by *Law*.

Indeed I read that in *Heathen Rome*, the *People* had ſuch a *Cuſtom*, to voice men to death; (and ſuch men they ſhould commonly be, as had done the *Common-wealth* beſt ſervice) and from that *Cuſtom* perhaps it was, that *Pilat* a *Roman* Magiſtrate, did permit the people of the *Jews* (againſt all *Law* and right) to voice Chriſt to be crucified: But I never heard that the people of *England* were wont to do ſo in any age, till this new *Arbitrary Government* was ſet up: And we believe it will be eaſier for theſe *Libellers*, to make the people, (as the world now goes with many of them) *Pagans* and *Jews* in ſuch deſires, then to prove that any ſuch *Cuſtom* did ever yet hitherto belong unto them; nor will it avail much to the *peoples comforts* at the *great day*, or to their own ſecurities in the mean while, if now they ſhould purchaſe any ſuch *Priviledge*.

But I leave the *People* to conſider of this matter themſelves; and return to theſe *King-accuſers*; who have themſelves well anſwered their own accuſation againſt their Soveraign, and declared the true Reaſon of his *leaving his Seat at Weſtminſter*; to which they might have added another, *viz. Gods calling him from thence*, both by his *Word* and *Providence*.

1. *By his Word*, which a King, as well as another man, is bound to obſerve, and give heed unto: *My Son, if ſinners entice thee, conſent thou*

thou not: If they ſay let us lay wait for blood, let us lurk privily for the innocent without cauſe, &c. *My ſon, walk not thou in the way with them, refrain thy foot from their path, for their feet run to evil, and make haſte to ſhed blood:* Prov. 1. 10.

2. *By his Providence*, in his permitting the *tumultuous people* to riſe againſt him, and to force him from thence, *Conſule providentiam Dei, cum verbo Dei* (ſays one) and when with the *Word*, Providence concurs, there is doubtleſs a ſpecial call from heaven.

But the King having theſe grounds of withdrawing himſelf, ſome may wonder why in that former place, they ſo heavily charge him, *to have walked to the ruin of his three Kingdoms, by abhorring his Seat and Council:* as if his leaving that, were the ſole cauſe of all our woe.

I anſwer, in a word. Their reaſon, I conceive, is, becauſe the King being of a ſoft and tender conſcience, is unwilling *to bear the guilt*, therefore he ſhall (whether he will or no, if they can help him to it) *bear all the blame*; being unchargeable of *real* evils, he ſhall be burdened with *imaginary*; the *Devil* and his *Members*, deſire no greater advantage againſt thoſe they hate, then to ſee them meekly ſcrupulous; nor do they pleaſe themſelves better in any thing, then in loading with ſlanders, and tormenting the *righteous*, when they ſee them to be in an afflicted condition. *Shimei* curſed

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his Soveraign, and falſly called him *A bloody man*, and the *deſtroyer of Saul's houſe*, becauſe he ſaw him in a low condition: So theſe men fancy they may ſay any evil againſt their King, becauſe he is in an *afflicted condition*; they may ſpeak to his *farther grief* becauſe he is *already grieved*. But as *David* in that place ſays, ſo ſay we, *It may be the Lord will look upon the Affliction of his Anointed, and will requite good the ſooner to him, even for theſe their accurſed and falſe ſcandals of him.* And O our God, our eyes are towards thee, we will wait for thy ſalvation.

And thus I hope, I have now made it apparent, that there is as little of *Verity*, as there is of *Piety*, in that *reproachful Charge*, which theſe ill diſpoſed *Libellers*, theſe *Martin Markings*, have caſt upon their *Soveraign*; now we ſhall obſerve how they proceed. They addreſs their ſpeech to the Reader in general, whom they ſuppoſe to be either a *Friend* or an *Enemy* to their Cauſe, and ſay,

Libel. *If thou art well affected to the Cauſe of Liberty and Religion, which the two Parliaments of* England *and* Scotland *now maintain, againſt a Combination of all the Papiſts in* Europe *almoſt, eſpecially the bloody Tigres of* Ireland, *and ſome of the Prelatical Court Faction in* England, *thou wilt be abundantly ſatisfied with theſe Letters here Printed, and take notice how the Court hath been Cajol'd by the Papiſts, and we the more believing Proteſtants by the Court.*

SECT. VII.

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1. *What that* Liberty *is, which the pretended Parliament do maintain,* 2. *And what that Religion may be, which they are about to ſet up: Reaſons to ſhew it may haply be the* Popiſh, *or peradventure the* Turkiſh. 3. *Six Arguments to prove, that it cannot be the* Chriſtian Proteſtant.

§. 1. THe Reader may be *well affected* to that *Reformed Religion*, which Gods holy and pure Word teacheth, which the Church of *England*, this fourſcore years laſt paſt hath publickly profeſſed; and to that *Liberty* which Chriſtianity alloweth, which the Subjects of this Land above any other in the World, moſt happily have enjoyed under their *Soveraign Princes*; and which the *Parliaments* of this *Kingdom* (before this) have concurred in the eſtabliſhing of; and yet be no way *affected* to that *cauſe of Liberty and Religion*, which theſe men ſpeak of: Nay, if the Reader may judge of *Liberty* and *Religion*, by its fruits (according to Chriſts Rule) he being a Chriſtian, muſt needs loath their *Liberty*, and being a Proteſtant, muſt needs hate their *Religion*.

For (firſt) what is that *Liberty* which they maintain?

maintain? If the uncontrouled practice of those that be obsequious to them; or if their own *Acts* and *Ordinances* may speak; it is such a *Liberty* as *Turks* exercise over Christians; or as *Cannibals* in the Western World exercise over their Fellow-Heathens; or as Beasts of prey do practice upon inferiour Creatures. A *Liberty* which only the strong can enjoy, but the weak and feeble are the worse for. A *Liberty* which Lyons, Wolves, and Kites may thrive upon, but Lambs, Kids, and Doves will be undone by. A *Liberty* for them that have Might and Power, to take away their Neighbours Goods by Sea and Land. A *Liberty* to *Kill*, *Slay*, and *Destroy* (*Cain*-like) their own Brethren, whom they hate; or that be not of their Opinion. A *Liberty* to do as * *Enoch ap Evan* did without danger of Hanging. A *Liberty* to Steal; a *Liberty* to Lie; a *Liberty* to slander and rail upon their Betters. A *Liberty* which the Devil liketh above all things. A *Liberty* to break the Oath of Allegeance, and all Gods Commandments (so they observe the Ordinances of Parliament.) A *Liberty* to be of any Religion, save only of the True. A *Liberty* for the Child to Rebel against his Parent, the Servant against his Lord, and for the Base to rise against the Honourable. A *Liberty* to shake off the Yoke of Subjection and Obedience to their Soveraign. A *Liberty* to take from him, what

* See the looking-glass of Schism, by that Learned Minister of Christ M. *Peter Studley*.

what God hath given him, Authority, Power, Wealth and Honour. A *Liberty* to Mock him, to Scorn at him in his Affliction, to write Libels againſt him, to Hunt him up and down his *Kingdoms*, like a *Partridg upon the Mountains*; to Murder him if they can. A *Liberty* to *Vote* away mens Eſtates, and to *Voice* away the Lives of their fellow-ſubjects, when there is no *Law* to condemn them. In a word, a *Liberty* to do what is right in his own eyes, or as himſelf luſteth, provided that he will take part with the *Parliament* (as they call it) againſt thoſe whom they pleaſe to judge their Enemies; we do not ſay, that all particulars that be on that ſide, do act all and every of theſe things, but they may, if they have power, and a will thereto, for they have *Liberty* as well as the reſt of their *Faction* (who are already the *Servants of Corruption*) this is the *Cauſe of Liberty* which they maintain.

§. 2. Now (in the ſecond place) for their *Religion*, what is that? truly we cannot tell, unleſs we ſay of it, as was wont to be ſpoken of that of the *Papiſts* in the *Prayer*, on the fifth of *November*, *Their Religion is Rebellion, their Faith Faction, and their Practice Murdering of Souls and Bodies.* For ſince they have pulled down, and diſcountenanced the *Religion* of Jeſus Chriſt eſtabliſhed amongſt us (which was a *Religion* of Peace, Patience, Obedience, Love) they have not given us a plat-form of any, that we might know what *Faith* they fight for;

for; what *Religion* in particular it is which they maintain; we confeſs we are yet to ſeek what 'tis they aim at: ſometime we ſee occaſion to think 'tis the *Popiſh Religion*, which they are ſetting up; ſometime, that 'tis the *Turkiſh*; we cannot imagine that it can be the Chriſtian *Proteſtant Religion*, for that is it which they only labour to deſtroy.

When we obſerve how they deny the *Kings Supremacy*, not only in *Spirituals*, but alſo in *Temporals*; How they take upon them to abſolve from the *Oath of Allegeance*; to looſen Subjects from their *Loyalty*, to raiſe *Rebellions*; How they allow of King-ſlandring, King-hunting, King-killing; How *they make Gods Commandments of none effect by their Traditions* and *Ordinances*, preferring theſe before the *Precepts* of *Chriſt*, in their inflicting greater penalties for the not obſerving them: How they challenge Infallibility unto themſelves, requiring Faith and Obedience to their Dictates and Judgments; the people muſt believe *as the Parliament judgeth*, they muſt hold the opinion of not Erring, and of the neceſſary aſſiſtance of Gods ſpirit in the *Parliament Committees*, as the *Romaniſts* conceive to be in their *Papal Conſiſtories*: They muſt fancy in them a like unlimited Authority, to diſpenſe with *Gods Laws* againſt theft, murder, oppreſſion, and the like, as ſome *Papiſts* do, to be in the *Pope*; and as what is done by his Command, ſo what is done by theirs, muſt be believed to

be

be done by Gods. As he will be accounted *Gods Lieutenant*, ſo will they, by a Commiſſion of their own making; as what is done, for the advautage of his *See*, ſo what is for the furthering of their deſigns, muſt be apprehended to be done for the upholding of Chriſt; and as 'tis taught by ſome of the *Popiſh Clergy*, that whoever is out of *Papal Obedience*, muſt undoubtedly periſh; ſo hath it been Preached by ſome of the *Parliament Miniſters*, that *whoever is not under the Obedience of Parliament, is a Malignant, and in a ſtate of Damnation.*

When we conſider of theſe and ſuch like particulars, and withal how bold they are with the *Scriptures* of *God*, in corrupting with their falſe gloſſes and interpretations *a la mode de Rome*, the pure Text and Word of God, forcing it to ſpeak againſt it ſelf, in furtherance of their Cauſe. How St. *Paul* himſelf is in danger of an *Index Expurgatorius* from them alſo: how he hath been cenſured already, for his ſpeaking ſo broadly againſt the ſin of Rebellion; to ſpeak in thoſe points or places, *rather as a Politician, in reſpect of the times wherein he lived, then as a Divine.* Conſidering alſo, how they ſhun diſputes with us, whom they account their adverſaries (as the Papiſts were wont to do:) How they inhibit the reading of our *Books*: How they command the ſimple people (who are their Diſciples) not to joyn with us in our Prayers to God, or in our praiſes of God; yea, taking an Oath of ſome of them to that purpoſe: no, the

Wife

Wife muſt not pray with her *Husband*, nor the *Child* with his *Parent*; if the *Husband* or *Parent* do profeſs themſelves for the *King*, and the ancient eſtabliſhed *Church* of *England* (as we are able to prove by particular Examples.) In a word, conſidering how they purſue us with lies and ſlanders; how they impriſon us, and force upon our Conſciences, ungodly Covenants; How they perſecute with fire and ſword, all that be not of their opinion (as the Papiſts of old were wont to do.) How like to the Proceedings of the *Popiſh Inquiſition*, theſe of their *holy Houſe* are, in divers particulars, which might be inſtanced in; when we do conſider of theſe, and many ſuch like matters, wherein they imitate thoſe of *Rome*, we think it to be the *Romiſh Religion* which they mean to maintain and ſet up amongſt us. Not that we think they will admit of the *Popes Authority*, for they intend to be *Popes* themſelves: as *Henry* the 8. diſclaimed the *Popes Supremacy*, but retained many Points of his Religion; ſo perhaps will they do: theſe be our thoughts ſometimes.

But then again, we fear it may be the *Turkiſh Religion* which they mean to advance, when we conſider what correſpondency they have with the *Turks* in divers things; *viz.* How they have ſold and made money of Chriſtian men, which none in *Europe*, ſave only *Turks* are wont to do: How it hath been propounded among ſome of them, to ſend to *Argiers*, and to ſell for ſlaves, the *Meſſengers* of *Jeſus Chriſt*, toge-

together with other of their *Country-men* (of better condition then themſelves) whom for their *Religion* and *Conſcience ſake* they have impriſoned. How themſelves are turned to be robbers and pirats, like thoſe of *Argier*, making all their own, which by rapine and violence they can get from Chriſtians: How they have ſuffered thoſe thieves (their Brethren) to ſteal away Chriſtian Children, from theſe our Coaſts, while themſelves (poſſeſſing our means of defence) have ſtood ſtill looking on, or elſe were buſie in the *interim*, in taking away our goods: when we conſider of theſe things; and alſo how they have choſen for the propagation and maintenance of their *new Religion*, to walk rather in the way of *Mahomet* then of Chriſt, we conceive that they intend rather to be his Servants. For *Mahomet* did ſet up his Religion by fraud and force of Arms, by the ſword and ſhedding of Blood, and ſo do theſe endeavour to ſet up theirs. *Mahomet* layed to perpetuate and continue his Religiom, by introducing of ignorance, by depoſition of *Schools* and *Univerſities*, by baniſhing of *Learning*; which is the very method of theſe men; whereas the way of Jeſus Chriſt (whom the Chriſtians worſhip and obey) was clean contrary: And the *Turks* have judged of their Cauſe and Religon by their Military Succeſs; they think and plead it to be the beſt, becauſe the moſt proſperous: ſo theſe men conclude by the ſame rule, that their Cauſe is the betrer, becauſe at the preſent, 'tis

the moſt ſucceſsful. Theſe be our thoughts, and the grounds of all our fears at other times, concerning the Religion, which theſe *new Religion makers* do intend to ſet up and maintain.

§. 2. But what ever *Religion* it be, which they ſhall chance upon, we conceive 'tis reſolv'd amongſt them, it ſhall *not* be the Chriſtian *Proteſtant Religion*, what ever their outward pretences be; for this is that, which they labour only to deſtroy, as appears by many particulars.

1. *By their perſecuting and abuſing the King*, who is the chiefeſt Prince in the world, that publickly profeſſeth himſelf the *Defender of the Proteſtant Faith*: and who hath maintained it in the greateſt tranquility and glory that ever it enjoyed ſince Chriſts time; to whoſe Boſom all *Chriſtian Proteſtants* in *Europe* have had recourſe for relief and comfort, in days of darkneſs and affliction: This Prince, this *Man* of *Gods right Hand*, this *Sun* and *Shield* to diſtreſſed Chriſtians, have theſe men laboured to obſcure and darken, by lies, ſlanders, and reproaches: to weaken, and diſable, by taking away his Authority, Wealth, and Power; to depoſe and murder, by hunting of him, ſhooting at him, and rebelling againſt him; to the end he might never more be a nurſing Father to the perſecuted Flock of Jeſus: That the Sheep of the Lord, when worryed by Wolves in other Nations; might fly no more unto him for refuge; that the Lambs

of

of Chriſt, which this Church under His Command hath brought forth, may no longer enjoy paſture under ſo ſafe and ſo indulgent a *Keeper.*

2. *their Diſcountenancing, Baniſhing, Impriſoning,* and *Murdering the Fathers* and *Doctors of the Proteſtant Chriſtian Church,* thoſe in ſpecial, who have been the chiefeſt Pillars and Upholders of its glory; and ſtrongeſt *Champions* againſt *Antichriſtianity* in their Generations; whoſe Works and Labours are Famous through the Chriſtian World; and whoſe Names after-Ages, will not mention without Admiration: of which number are theſe moſt Reverend, Grave, and Learned Prelates and Doctors; Doctor *Laud* Arch-biſhop of *Canterbury*, and Primate of *England.* Doctor *Uſher*, Arch-biſhop of *Armagh*, and Primate of *Ireland.* Doctor *Davenaunt*, Biſhop of *Salisbury.* Doctor *Morton*, Biſhop of *Durham.* Doctor *Weſtfield*, Biſhop of *Briſtol.* Doctor *Hall*, Biſhop of *Norwich.* Doctor *Ward*, Profeſſor of Divinity at *Cambridge.* Doctor *Featly*, Doctor *Holdſworth* (and many more of high Worth and Learning) ſome of whom are already *Murdered*, and forced out of *Gods Vineyard* into their Graves, by the *Cruelties, Oppreſſions*, and *Unkindneſſes* of theſe *Men:* Others of them are now in *Perſecution* and *Baniſhment*, and others in *Bondage* and *Priſon*, for the *Goſpel* of *Jeſus*; all of them in ſuch a low, and diſgraceful Condition, that (unleſs by their patience and example in ſufferings) they can do the Saviour of the World no more ſervice.

3. *By their expoſing to contempt and beggery, all that were in the Office of the Miniſtry* (thoſe only excepted who to ſatifie their luſts, were willing to make ſhipwrack of a good conſcience, and to Apoſtatize from the Faith received; to renounce the meek and peaceable Doctrine of the Goſpel, which they had formerly taught; and to preach in the ſtead thereof, *Sedition*, *Rebellion*, *War*, and *Blood*; ſtirring up the members of Chriſt to *Kill*, *Slay*, and *Deſtroy* each other, according to the tenour of certain Bloody and Antichriſtian Ordinances:) but all that held faſt to the *Teſtimony of Jeſus*, they have diſgraced, defamed, ſileneed, baniſhed, and beggered; Yea, one of the firſt things they ſet about, at the beginning of their meeting, was to make Gods Prophets, *the ſcorn of the World*, vile and contemptible in peoples eyes, that what ever they ſhould Preach, might not be believed; which they endeavoured, and in part effected, by giving publick liberty, to all that would, to bring in what accuſations they pleaſed againſt them; which were received and believed, without proof, though the informer were the moſt ſtinking drunkard, and vileſt blaſphemer, in the Countrey; and the Miniſters ſome of the moſt painful and conſcientious, yea, were it never ſo evident, that malice alone, ſet the *Accuſer* on work to revenge himſelf, upon the *Miniſter*, for his endeavouring to reclaim him from ſome ſin; yet ſhould the ſaid *Accuſer* be openly countenanced and encouraged,

ed, by ſome of the ſhameleſs-members; and the *Meſſenger of God* ſcorned, ſet at nought, his living ſequeſtered, his perſon impriſoned, his wife and children turned out of doors, and all that he had taken from him; and the honeſter the man, the worſe uſed always; for by his known honeſty he would do Chriſt the more ſervice (if let alone) and their cauſe the more damage: and this ſufficiently ſpeaks their malice againſt *Chriſtian Religion.* But

4. It appears further by *the endeavours of ſome of them, to take away all certain and ſetteld maintenance from the Miniſters of Chriſt* for time to come, that they might not have hereafter, any outward encouragement to ſet up his *Religion* again: *Judge Cook* in the Biſhop of *Wincheſter's* Caſe, out of *Eccleſiaſtical* ſtory obſerveth well (and theſe men it ſeems have alſo noted the ſame) that this was the courſe which *Julian the Apoſtate* took in his days: He having a purpoſe (as theſe have) to ruin the *Profeſſion* of *Chriſtianity: Uſed not the ſword as* Diocleſian *did* (though theſe indeed, to make the work more ſpeedy, did act *Diocleſian* too) *but he took away the means of the Clergies ſubſiſtance, knowing full well, that if maintenance once failed, the number of Preachers would not long continue:* The ſaid *Julian* alſo, would tell the Biſhops and Paſtors, when he ſtripped them of all they had, that in ſo doing: *He had a ſpecial care of their ſouls-health, becauſe the Goſpel commended Poverty unto them.* Such like flouts at the *Doctrine* of *Chriſt*, doth

often fall from the lips of the *Apoſtates* of theſe days.

5. *By their pulling down all Chriſtian order and forms of publick Worſhip and Service*, tending to decency and edification; by caſting down, defiling, and defaming, the Houſes of God, turning many of them into Stables, Slaughter-houſes, Priſons, and Jakes; they have made Cloſe-ſtools of *Fonts* and *Pulpits*, and done as bad to *Communion Tables*; they have rent the holy *Bible* in pieces, ſcorned at the Sacraments; Baptized Horſes, robbed Churches of Sacramental Utenſils, as Plate, Linnen; calling it Idolatrous and Superſtitious, becauſe it had been only uſed in *Chriſts Service*: nay, the poor innocent *Bells*, becauſe they have been the means of calling people together to Worſhip God and to adore the Saviour of the World; muſt be pulled down, and turned into *Guns*, that they may be another while Inſtruments of deſtruction to the members of Jeſus; (this indeed as I read) was the manner of the *Turks* when they took *Conſtantinople*, they melted the *Bells* into *Ordnance*;) In a word, what ever evil or impiety the Enemies were wont to ſlander our Church withal; theſe men have acted, or ſuffered to be done, by thoſe whom they maintain: inſomuch that now the Prieſts of *Rome* ſhall not ſpeak lies only as heretofore, when they tell the people, * *That in England, they aboliſh the Church Sacraments, the means*

* Sands, Europæ Speculum, Pag. 119.

means of Salvation, they either raze or rob Churches whereſoever they come, and make Stables of them: that they will neither have Temples nor form of Religion, nor do they ſerve God any way; yea, the Engliſh Nation is grown ſo barbarous that they are very Cannibals, and devour one another. God knows, my ſoul abhors to think, much more to name, thoſe things that are acted and done amongſt us, nor ſhould my pen be fouled with the mention of them, were they not viſible to ſo many eyes, and did not neceſſity of defending impugned *Truth* and an abuſed *Church*, conſtrain me. But I would have all *Papiſts* underſtand (for to that end, do I thus ſpeak) that we who are of the true *Proteſtant Chriſtian Religion*, do abhor and loath theſe practices as much as any, and are perſecuted to death by them, that do them, for our diſlike of them.

6. *By their ſuppreſſion and demolition of all Monuments of Chriſtianity, that there might be ſeen no more tokens of it in the Kingdom*; as if they intended, that no man ſhould be able hereafter to ſay, *this Land was once Chriſtian:* The very *feſtival times*, when the Birth, Death, Reſurrection and Aſcenſion of our Saviour is commemorated, and which (next to the Preaching of Gods Word, and Adminiſtration of the Sacraments) have been the moſt ſpecial means, to confirm mens faith in the Hiſtory of Chriſt; theſe they have inhibited and forbidden, as if they hated his very remembrance; Gods Wiſdom appointed the *Feaſt of Paſſeover*, to be kept as an Ordinance

for ever among the Jews, to mind them of their deliverance from *Ægypt*, and to be a means to aſſure their Children in after-Ages of the truth of that great mercy: *Exod.* 12. 24. 25, 26. And the Church conceiving that our deliverance from Sin and Satan, by the Birth, Death, Reſurrection, and Aſcenſion, of Chriſt, to be as great a deliverance as that other, and to deſerve as well to be remembred, did alſo apprehend that way or means to be the beſt, to convey the notice of it to Poſterity, which Gods own Wiſdom deviſed; and that was by celebrating *Annual Feſtivals* in memorial thereof: but theſe men (it ſeems) have reſolved to the contrary, for they will not have the ſame kept any longer in remembrance.

Nay, that miraculous *Thorn* at *Glaſſenbury*, which was wont to celebrate the *Feſtival of Chriſt's Nativity*, by putting forth its leaves and flowers, was cut in pieces by theſe *Militia men*, that it might no longer Preach unto men, the Birth-day of their Saviour.

But what do I ſpeak of days, and times, and teaching Trees? the very *Doctrine* it ſelf, which Chriſt himſelf taught and practiſed, *viz.* the *Doctrine of Peace*, *Patience* and *Paſſive-obedience*, unto *Princes*, is reckoned obſolete and uſeleſs, by theſe men: it was publickly maintained by a certain worthleſs member at a great Committee in the *Checquer Chamber*, that *ſuch Doctrines were out of date in theſe days, and had been only proper to former times, when the Church was in a low*

low Condition, and under the Perſecution of Heathen Emperours.

Nay, theſe men would not, that any true *Chriſtian Proteſtant* ſhould have leave to live, to relate unto Poſterity, the Doctrine of his Saviour, as ſeemeth by their doings; their thirſt for *Proteſtant Blood*, appeareth to be ſuch, as if they deſired that all of that Profeſſion in the World, had but one Head, that ſo they might cut it off at one blow; for they have ſhed already more of it, within theſe four years, then ever was ſhed in *Great Britain* ſince the World began; and that for no other cauſe, that we yet know (for they never durſt come to diſpute it with us) then for holding to the Doctrine of *Chriſts Goſpel*: becauſe we will not contrary to that, lift up our hands with them againſt our Soveraign. By theſe particulars, and many others which I might alledge, it is evident (what ever they pretend to the contrary) that their endeavours are to deſtroy the *Chriſtian Proteſtant Religion*. Our Saviour doth warrant us to judge of men by their fruits; wherefore it is no marvel if the Reader (being a true *Proteſtant Chriſtian*) be not well affected *to that Cauſe of Liberty and Religion, which the two Parliaments of* England *and* Scotland, *do ſeem to maintain.*

SECT.

SECT. VIII.

1. *Of the feigned Combination againſt the* Parliament. 2. *Our judgement of the* Papiſts, *and of their aſſiſting the* King. 3. *Our abhorment of the* Cruelties *of the* Iriſh, *and how they are out-gone by the* Engliſh Rebels. 4. *Our Opinion of the* Court Faction, *of what ſlock we are.* 5. *How the* Libellers *call themſelves the more believing ſort of people.*

§. 1. BUt the Reaſon inſinuated (by our *Subtile Brethren*) why men ſhould be affected to that their *Cauſe*, is taken from the Conſideration of the *Perſons* againſt whom (as they ſay) 'tis maintained, *viz. againſt a combination of all the Papiſts of* Europe (*almoſt*) *eſpecially the Bloody Tigres of* Ireland, *and ſome of the Prelatical and Court Faction in* England.

That there is any ſuch *Combination* (oppoſed by the two *Parliaments, of England and Scotland*) as theſe men mention, is more (perhaps) then the Readers have heard of before, or then they do yet believe upon the bare affirmation of theſe *Relaters*, who are but men (*and all men are Subject to Error.*) Indeed we have heard of a

moſt

moſt ungodly and unlawful *Aſſociation*, betwixt thoſe whom they call the two *Parliaments*, and certain other people in *England* and *Scotland*: The tenor of which is (if I rightly apprehend) *never to lay down Arms, nor to admit of Peace, till they have accompliſhed their own ends upon the King and his Friends, and ſatisfied their Luſts upon them. And to defend and aſſiſt with their lives and fortunes, all thoſe* (whoever they be, without exception) *that ſhall joyn with them againſt the King and his Party.* So that, be they Papiſts, Turks, Jews, Heathens, Atheiſts, Arrians, *Iriſh Tigres*, Devils of Hell, if they do but joyn with them againſt their King, and thoſe that Honour him as Gods Annointed; for this very cauſe and reaſon, they have bound themſelves by their Oath, they have vowed and proteſted to defend and maintain them *with their lives and fortunes*, even till death, and never to forſake them.

If there be a more general, illegal, and irreligious *Combination* then that is (which any others have entred into) theſe *Relaters* ſhould have done well, to have given the Reader a Copy of the ſame; who otherwiſe muſt apprehend them in theſe their words, to be only at their old vomit again: Becauſe they cannot poſſibly deviſe more evil and miſchief to Charge upon others; then themſelves do practiſe againſt others, therefore they ſtill impute unto others, their own iniquities, or elſe their guilty Conſciences makes them fancy, that they ſee their own pictures in other mens faces. But

But we will not omit to obſerve the *ingenuity* of theſe men, (though it be but a little) intimated in thoſe their two words *Almoſt* and *Some*; they do not ſay *all the Papiſts in Europe* abſolutely, and *all the Prelatical Court Faction*, without any limitation, have entred into this fancied Combination; But *all the Papiſts in* Europe *almoſt*, and *ſome of the Prelatical and Court Faction*; the world *almoſt*, doth exclude all the *Papiſts* that either are, or may be under the Parliament Pay and Service; and the word *Some*, may excuſe thoſe of the *Prelatical* or *Court Faction* that hold intelligence with *thoſe at Weſtminſter*, and are men of like complexion with them, diſſemblers, diſobedient, unthankful, treacherous, heady, and high-minded, however they carry themſelves to outward appearance: And truly we believe that if theſe tale-tellers, would but ſpeak out, when the fit of ingenuity is upon them, they would confeſs and acknowledge, that if any *Papiſt* in the world, any of the *Bloody Tigres of Ireland*, will but joyn with thoſe, whom they call the two Parliaments againſt the King; and that little flock, which for Conſcience ſake remain Loyal to him; they ſhall be accepted and abſolved preſently, from what is paſt, they ſhall be reckoned *Papiſts* no more, *Bloody Tigres of Ireland* no more, but all good men, and true in a moment; and have free leave, yea and money too, to act over again their bloody Tragedies here in *England*. Or if any of the *Court Faction*,

on, of what Religion or converſation ſoever, will but vouchſafe to be more vile and wicked then ever they have been, and be hired (as *Judas* was) to betray their Maſter, or to render up to his Enemies, thoſe places of Defence committed to their Truſt, and ſo come off from the King to their Parliament ſide: they ſhall be welcome, and Voted good, all upon the ſudden: Truly we never heard of any yet, that had the Conſcience to act the part of a *Traitor*, or of a villain againſt God, his Prince, and Country, but hath been accepted by them: and (as was ſaid) we believe if our *ſubtile and ſuſpected Brethren* would but ſpeak out, when the mood of ingenuity is upon them, they would confeſs as much.

But the Reaſon (as we conceive) why they yoke *Papiſts*, *Iriſh*, *Tigres*, and the *Court Faction*, thus together, and affirm them to be entred into a Combination, is this: Becauſe they would, that the common people ſhould have an equally odious eſteem, of each of theſe three ſorts; whom they would alſo ſhould be apprehended, to be the only perſons that maintain and uphold the King, and whom the King doth only reſpect and adhere unto; and therefore they would that we (unto whom they direct their ſpeech) ſhould decline him and his Cauſe, and joyn with themſelves and their faction, againſt *Him*, *that*, and *them*.

§. 2. In Anſwer to which I ſhall only declare in a word, what our judgments and opinions

nions are, of each of theſe three ſorts of people.

1. Concerning *Papiſts*, we (the *Perſecuted* and *Loyal Proteſtants* of this *Kingdom*) do more abjure their *Religion* then theſe men do, that ſpeak ſo bitterly againſt them; though we do not think it lawful to enter into a *Combination*, to root them out of the Earth by ſhedding of their Blood; (no though they ſhould enter into ſuch a one to deſtroy us) for we have no warrant in the *Goſpel* ſo to do. Tis the *Word of God* that is ordained to ſuppreſs falſe Religions, and not the *Sword of Man*, Fire, Sword and Piſtols, are the Weapons of Antichriſt, and not of Chriſt.

And (becauſe of their Religion) we are heartily ſorry, that there are any *Papiſts* in the Kings Armies, for that ſcandal which ignorant people take by them (through the perverſe ſuggeſtions of the crafty Adverſary) who from hence, take occaſion to keep their affections eſtranged from their *Soveraign*. Not that hereby any ſcandal is juſtly given by *His Majeſty*, for we hold it not only *lawful* for him to make uſe of thoſe of that Religion, but alſo *neceſſary*, yea, it would be a ſin againſt God, if being aſſaulted by Thieves and Rebels, he ſhould not uſe the means for his own *Preſervation*, and imploy for his own *defence*, all thoſe whom *God* hath ſubmitted under his *Government* for that purpoſe; there is no man, if he ſhould be aſſaulted by Robbers and Murderers, but would make uſe of the aid of a *Turk* to ſave his

his life. Yea, theſe very men themſelves (we ſee) can hire *Papiſts* from other *Countrys*, to help them to deſtroy their *Soveraign*; and is it not meet and reaſonable that the King ſhould permit *Papiſts*, his own *Subjects*, to help to preſerve him from ſuch their violence? Indeed we are aſhamed and bluſh, that *Papiſts* ſhould out-go any that bear the name of *Proteſtants*, in duty and obedience to their *King*; that any whom this Church hath bred, ſhould ſo deſert their *Soveraign* in his danger (who hath protected them in theirs) as that he ſhould need the help of *Papiſts:* Sorry we are at the heart, that this occaſion is given, to have any of another *Religion* to defend *the Defender of our Faith*, againſt the baſeneſs and violence of thoſe perſons, whom he hath defended in the profeſſion thereof: but more of this hereafter.

§. 3. Secondly, Concerning the *Bloody Tigres of Ireland*, we do abhor their *Cruelties*, and believe that *their damnation ſleepeth not*, but ſhall in Gods due time over-take and over-whelm them: But we muſt add farther, that the *Tigres of England* (even many of thoſe whom they call the *Parliament ſide*) have been full as *Bloody*; nay, more *Bloody* and baſe then thoſe of *Ireland*, who have perſecuted with fire and Sword, from among them, thoſe only that were of a differing *Religion* and *Nation*, unto themſelves; but theſe here, have handled them of their own Country and Religion, after the ſame manner; never any *Tigres* ſo thirſted af-

ter

ter the Blood of their neereſt kindred and beſt friends as theſe in *England* have done; nor can any villany be named, that was acted by them in that *Kingdom*, which hath not been done and out-done by thoſe in this; theſe alſo have raiſed a Rebellion againſt their *Soveraign*, and in purſuance thereof, have *killed*, *ſlain* and *deſtroyed*, Men, Women and Children, in ſome places where they have come; theſe alſo have ſtripped people of both Sexes naked, and then ſhut them up in Churches together, or other places, and afterward have come, and in a barbarous and beaſtly manner, have whipped and ſcourged them; theſe alſo have roſted *Chriſtians*, at the fire, and burnt them by piecemeals, their toes from their feet, and their fingers from their hands, ſtriking upon half a dozen Drums in the mean time, that the ſhreeks and crys of the tormented, might not be heard, to move pity in any towards them; (which was the cuſtom of them in old time that Sacrificed Children unto *Molock*) was it ever heard, that the *Tigres of Ireland*, or the *Spaniards* in the *Indies*, did ever act any ſuch *Cruelties*, upon them of their own *Faith* and *Nation*? Indeed modeſty reſtrains from expreſſing all their doings: and did I delight to make *men* odious, as well as *Sin*; I could name the Perſons, by whoſe Command and Authority, ſome of theſe things have been Acted, and the places where they have been done. And confident I am, if Maſter *Fox* were now alive, to ſearch into all the

the places where theſe *Parliament Tigres* have gone, and to write their doings; the volume would be three times as big as his former, and repleat with as Savage Actions, as ever yet were recorded by the Pen of Man: only this I muſt ſay further, I have not heard that the *Tigres of Ireland*, have ſhewn ſo much immediate ſpight againſt God and Chriſt, in demoliſhing all marks of Chriſtianity, in deſtroying, polluting, and defiling the Temples of Gods Worſhip, as theſe of *England*, have done: 'tis true, we hear that ſince they have got our Churches, into their poſſeſſions, they have in their ſuperſtitious way, conſecrated them anew: And truly, had our *Tigres of England*, been there, and uſed the *Churches* of that *Kingdom*, as they have done them in this; there had been great need of a *new Conſecration*. Wherefore (concluding this particular) I will only ſpeak to theſe men (who have thus mentioned the *Tigres of Ireland*) as our Saviour in the Goſpel did to ſome of like Conditions, *You Hypocrites, can you ſee Tigrely doings in your Brethren of Ireland?* And can you not diſcern theſe more *Tigrely* and *bloody Actions* which are committed by your ſelves? Amend firſt for ſhame your own doings, and then you may ſpeak with more credit againſt the Evils of others.

§. 4. *Thirdly*, Concerning the third ſort, *viz.* thoſe *ſome of the Prelatical and Court Faction in England*, which theſe men cry out alſo upon, to be of the *Combination*; we do confeſs, there

hath been, and perhaps ſtill are ſome about the *Court*, or that have too near a relation to it, whom we do diſlike as much, and more too, then theſe men do; and we have reaſon for it, they are ſuch as neither ſerve *God* nor the *King*, ſo faithfully as they ought to do, but are *either ſecret penſioners* unto his *enemies*, purſuing their ends (notwithſtanding their pretending and ingagements to His Majeſty) or elſe they are *ſlaves* to their own *proper luſts*, making proviſion only, for their own *Fleſh* and *Belly*; (notwithſtanding Gods Wrath upon the Kingdom:) and from theſe is the ſpecial cauſe that the *Kings affairs* go on ſo badly as they do: theſe be the men, who by their *Power* and *Authority*, have countenanced and advanced the evil, even to abuſe, ſpoil, and diſhearten the good: leſt the Luſter of inferiours merits, ſhould diſcover the worthleſsneſs of thoſe that are in place above them; and give too happy a progreſs to *His Majeſties Buſineſs*. Of which ſort are they, who when by their Treacheries, Indiſcretions, Negligences, or ill Governed behaviours, Towns, and Countrys are loſt, good undertakings nulled or made fruſtrate, can very unreverently and undutifully lay the fault *upon the Kings ill fortune*; yea, and taxe *His Majeſty* of this or that; ſo making his Candour the *Napkin* (as it were) to wipe the filth from their own Noſes. Theſe men (we would that all the World ſhould know) we do diſlike, and perfectly abhor, for ſuch their works ſake, even as we

do

do the *Iriſh Tigres*, or the *Men of Weſtminſter* themſelves.

But we do believe, and know, that (beſides theſe) the King hath a Company belonging, to him, both of the *Nobility*, of the *Gentry*, and of Clergy (our *ſubtile Brethren* may call them a *Faction* if they will, or even what elſe they pleaſe) that are both truly Religious and truly Loyal, that have ſacrificed their fortunes, and are every one ready to ſacrifice their lives too, in defence of their *holy Proteſtant Religion*, and of their *King* and *Country*, that do truly mourn for the miſeries of this *Church* and *State*; yea, many of them, ſtand like *Mary and John* (as being able perhaps to do little elſe) looking with watry eyes upon their *innocent* and *righteous Soveraign*: whom they behold in their Saviours, Condition, *Crucified between Thieves on both ſides*. And of this flock we do profeſs our ſelves to be, and to it we reſolve (by Gods Grace) to adhere for ever, although we ſhould ſee every of them, to be in the *Kings* very caſe and condition, wronged every way, and abuſed by both their parties even as he; no, we will not leave to be on their ſide in this Cauſe, though we believe them to be the men whom (together with the *King*) the *Heads* of the *Aſſociation* made at *London*, have vowed to deſtroy: We know that the Lord *whom we ſerve is able to deliver us* from their cruel hands, *but if not, let all the People know, that we will never fall down before that Many-headed Idol which they*

have ſet up, or rather which hath advanced it ſelf to be adored by the People: And this is our anſwer to theſe *ſubtile men*, who by a tale of a ſtrange *Combination*, did think (as it ſeems) to *perſwade* us to forſake the *King*, and to adhere unto his *Enemies*. But they tell the *Reader* further,

Libel. *Thou (ſay they) wilt be abundantly ſatisfied with theſe* Letters *here Printed, and take notice there-from, how the* Court *hath been Cajol'd* (that's the Authentick word now among our Cabaliſtical adverſaries) *by the* Papiſts, *and we the more believing ſort of* Proteſtants, *by the* Court.

The Reader may be *abundantly ſatisfied* by theſe *Letters*, of His Majeſties longing deſires to ſee *Peace* reſtored to his poor *Subjects* throughout his *Three Kingdoms*: And he may alſo be *abundantly ſatisfied* by their Printing theſe *Letters*, of that abundance of bitterneſs, ſpight, and malice, which is in the hearts of the *Publiſhers* of them againſt their *Soveraign*, but for *ſatisfaction* in any other matters, the *Reader*, if he be rightly affected, and looks only with his own eyes, he muſt ſeek it ſome where elſe, for here it is not to be found.

What they intend by *Cajol'd*, and whom by *Cabaliſtical Adverſaries*, I ſtand not to argue, for the words are ſhelly, *Nec de verbis eſt diſputandum*; only I cannot but obſerve the *Title* which theſe Wiſe Men give themſelves, and their own Faction: *We* (ſay they) *the more believing ſort of Proteſtants*. Faith it ſeems they

have

have, and in their own opinions great Plenty, more than others; like them, *John* 9. *They ſay they ſee*, and like him, *Luke* 18. they think themſelves *better then other men*, they are not *like us Publicans*, who confeſs our ſelves weak and ſinful, and to have need to cry daily unto the Lord for mercy and and increaſe of Faith; they are paſt their *Creed* already, and can tell God, *Lord we believe*, whereas we are yet but at our *Pater Noſter*, *help our unbelief.* But in whom, or in what is it, that they do believe? Surely in *Themſelves*, and in their own *Fictions*; becauſe, they have renounced the Truth of God, which they have been taught, and are turned perſecutors of it, *God hath given them up*, firſt to make, and then *to believe lies*; 1 Theſſ. 2. 10, 11. in which reſpect they are indeed the *beſt believers*, and in that ſenſe they ſpeak not amiſs in calling themſelves the *Moſt believing ſort of Proteſtants*, though in another ſenſe they are the *Moſt unbelieving*; for they will not *believe the King* in any thing, let him promiſe, profeſs, and proteſt never ſo oft and ſolemnly unto them their Tongues, Pens and Actions, proclaim publickly their unbelief; yea, they glory in their not believing, and do all they can, that others might be *Infidels* alſo in the ſame reſpect, as well as they; their malicious notes, upon his *Letters* are to this very purpoſe, let them deny it if they can.

And as for *God*, they *believe* him as little as they do the *King*, for they dare not truſt him

for protection, they have more confidence in the *Militia* a great deal, and ſtand more upon it. Beſide, if they did *believe God*, they would alſo *fear* him, (*Faith* and *Fear* go together) they would regard his word more, and not ſo oppoſe it in all their ways; or endeavour to make it of none effect, by their ſinful *Ordinances* and *Traditions:* Beſides, Faith in God diſcovers it ſelf, by doing the Works of God, and they are not Hatred, Strife, Sedition, Rebellion, Murder, Lying, Slandering, and ſpeaking evil of Dignities, which theſe men traffick ſolely in. Saint *James* tells us of *Nudifidians*, who *ſay they have Faith*, Jam. 2. 18. and boaſt that they have more than others, ſure theſe are the very men, for they call themſelves the *more believing ſort of Proteſtants:* the *bare believing ſort* of Proteſtants perhaps they are, they account *good Works* but *marks* of *Popery:* We confeſs our ſelves no ſuch *Proteſtants*, for we are of the Apoſtles mind, *As the body without the ſpirit is dead, ſo Faith without good works is dead alſo.* Verſe 26. But they tell the Reader further, and ſay,

Libel. *If thou art an Enemy to* Parliaments *and* Reformation, *and made wilful in thy enmity above the help of Miracles, or ſuch Revelations as theſe are, then 'tis to be expected, that thou wilt either deny theſe Papers to have been written by the* King's *own Hand, or elſe that we make juſt Conſtructions and Inferences out of them: or laſtly, thou wilt deny, that though they be the*

King's

King's *own, and bear such a sense, as we understand them in, yet that they are not blameable, or unjustifiable against such Rebels as we are.*

SECT. IX.

1. *The slander laid upon us to be Enemies to* Parliaments *and* Reformation, *Confuted.* 2. *Of pretended Miracles, Revelations, and new Lights, the taking the* King's *Cabinet in Battle no Miracle.* 3. *The Libellers weak Argument to prove an impossibility of forgery in their* Parliament.

§. 1. IT seems 'tis Voted and Decreed, that if a man be not well *affected* to that *Cause*, which the men above-board do maintain; He is then no less then *an Enemy to all Parliaments and Reformation*, yea (past all hope of recovery) *wilful in Enmity, beyond the help of Miracles*: For (it must be understood that) all men being divided into two ranks, *Elect* and *Reprobate*, and the *Elect* being all on the *Parliament side*, or well *affected* at least, to their *Cause*; the rest must needs be all damned creatures; *enemies to Parliaments, i. e.* to the *Common-wealth* and *all good Laws*; yea, and *enemies to Reformation* too; that is, to *God* and all *true Religion*, and therefore *away with such fellows from the Earth*, 'tis

not fitting they ſhould live: they that cannot err have ſo concluded.

Here (by the way) we may ſee a ground of all theſe bloody Wars (which many hitherto are ignorant of;) a reaſon of all theſe cruel Declarations, and Injunctions, *to Kill, Slay, and Deſtroy, the Forces raiſed by, or adhering to the King*; why they are all *Reprobates*, *men hardened in Enmity againſt* Parliaments *and* Reformation, paſt all hope of recovery, and therefore to be ſent to Hell in all haſte, as to their proper place; that ſo the Earth the ſole inheritance of God's Elect ones, may be wholly left to the free poſſeſſion of its proper owners; and fully cleared from thoſe *Enemies of God and Parliaments.*

Well what we are, Heaven knows, for their *Cenſures* we paſs not, any more then Saint *Paul* did to be cenſured by the *Corinthians*, 1 *Cor.* 4.4. we ſay with him, *He that Judgeth us is the Lord*, and whom the *Lord* condemneth ſhall be the only condemned men at the great day; and our *Saviour* tells us, that then *the firſt may be laſt, and the laſt firſt*, Mat. 19.30. the *firſt* in mens eſteem, the *laſt* in Gods; and ſo *é contra.*

But let us a little reaſon the particular, with them that thus fiercely charge upon us: Muſt we of neceſſity be *enemies to Parliaments and Reformation*, becauſe we are not *affected* to their *Cauſe?* Doth this *Parliament* contain in it, all other *Parliaments*, that ever have been, and (as they

they hope) ever ſhall be? may not a man poſſibly diſlike the proceedings of this, and yet approve of the being of another? may not a man wiſh the diſſolution of this, and yet withal deſire the convention of another? may not the ſame man abhor evil, and love good, hate vice, and imbrace vertue? may not a man affirm this no *Parliament* at all, in the trueſt and beſt ſenſe, becauſe they *do not do the work of a Parliament?* Thoſe *Jews* in the Goſpel were not *Abraham's Children*, John 8. 39. in Chriſt's ſenſe (which was the trueſt and the beſt) becauſe they did not *Abraham's works*; they called themſelves indeed his Children, in reſpect of the fleſh, or walls (as I may ſay, that did incloſe them) which they had from *Abraham*: but Chriſt calls them, *A Generation of Vipers*, and *Children of the Devil*: Ver. 40. for all that: becauſe they went about to kill and deſtroy Him, their *King* and *Soveraign*; *which thing* (ſays he) *did not Abraham*; may not we eſteem of this *Parliament*, as our *Saviour* did of thoſe *Jews*, ſince there is ſuch a ſimilitude betwixt them both in words and manners? we know that Chriſt did well-enough approve of thoſe *Children of Abraham*, who did *Abraham's works*, notwithſtanding his diſlike of thoſe in particular, whom he ſpeaks againſt: ſo may we notwithſtanding our diſlike of this *Parliament*, highly eſteem of another, which ſhall do *Parliamentary Actions*. Now the *Works* or *Actions* of a *Chriſtian Parliament*, are to *Heal*, and not to *Make* breaches in a *Church* or *State*;

State; to ſettle *Religion* and *Peace*, not to deſtroy either; to *Make* and *Confirm* good *Laws*, not to null them; to *ſuppreſs* all *Sects* and *falſe Opinions*, not to give free Liberty unto them; to *Conſult* for the *Kings Honour* and *Dignity*, not to countenance or authorize *baſe Libels*, to his defamation; to *adviſe* for the *Wealth* and *Flouriſhing condition* of the *Subjects*, not to impoveriſh or to ruin them; theſe and ſuch like have been and properly ſtill are, the works of *Parliaments*; and to ſuch conditioned *Parliaments* we are no enemies: we account a true *Parliament* our *Palladium*, the ſtrength of the *Kingdom*; we have the ſame opinion of it, as the *Trojans* had of their *Palladium*, they held their City invincible, ſo long as they kept their *Palladium* inviolate; ſo might our *Nation* have been reckoned (under Gods protection) invincible, if theſe unhappy men, had not perverted the power and priviledges of that moſt *High and Honourable Court*: But (alas!) never was Noble Nation, ſo abuſed, and deſtroyed as this is, and hath been, *per Catulos iſtos Catilinarios* (I may truly call them) who have been the inſtruments of infection to this ſo much deſired meeting; who if the God of Heaven do not oppoſe and ſubdue, we are never like to have any more *Parliaments*, which is one of our greateſt fears; if theſe men prevail they will aſſuredly never have any above them, that ſhall call them to a reckoning, be they never ſo laſcivious in evil, never ſo miſchievous or deſtructive of good: Now muſt every

every one that diſreliſheth the Courſes of this *Parliament*, be judged an Enemy to all *Parliaments*? Truly 'tis too unreaſonable, too harſh a cenſure, but 'tis our Burden, and we muſt bear it.

And yet this is not all, for we are ſentenced to be *Enemies of Reformation* too, *an Enemy to Parliaments and Reformation*: But do theſe two go always together? May not a man poſſibly be a friend to the one, and no well-wiſher to the other? We have heard of ſome that have been well-affected to *Parliaments*, and yet not to *Reformation*: But this we apprehend is only added, to exaſperate the peoples rage againſt us, that with the more violence and ſpeed they may diſpatch us; as being Enemies to all that good is. Indeed if *Parliaments* and *Reformation* were (as they ought to be) unſeperable Companions, then he or they, who were friends to the one, were alſo friends to both, of neceſſity: But theſe very men will confeſs and ſay that in Queen *Maries* days, there was *Parliament* and *Deformation*: and ſo woful experience tells us there is now, yea and *Depopulation* too, of Houſes, Families and Men; and *Devaſtation* of *True Religion* and *Law*: The *Reformation* (if they ſo call it) by this *Parliament*, is ſuch a one, as *Nebuzaradan*, Steward to *Nebuchadnezzar* made at *Jeruſalem*, when he threw down the Walls both of the *City* and *Temple*, we confeſs to all the World, we are enemies to this kind of *Reformation*, and ſo hope ſhall ever be:

But

But to that which is of *ſin* and *evil*, whether in *Church* or *State*, we are moſt affectionate friends, and do humbly beg of God (to this end) that He would pleaſe to ſettle the *King* in his *Throne*, and give him ſuch a *Parliament*, as may have grace truly, and intentionally (not in pretence only) to go about it *ſed de his ſatis*; only we do obſerve from hence before-hand, how our Bill of Indictment ſhall run, if theſe men lay hands on us: what thoſe Crimes are, which the people mvſt be made believe, we are put to death for: *Becauſe we are enemies to* Parliaments, *and* Reformation, *to* God *and all good men, yea, and wilful in our Enmity too, we would not be reclaimed by any means, no not by the help of Miracles, or ſuch Revelations as theſe are.*

§. 2. But what is this we hear, *Miracles* and *Revelations*, pleaded in theſe days, and by theſe men? Are not theſe of that number who were wont heretofore, to cry out againſt the *Papiſts*, becauſe wanting the *written word*, to juſtifie their way, they alledged *Miracles* and *Revelations?* See the ſtrength of Reſolution in theſe ſtout Champions, rather then ſubmit to *Scripture*, to their *Soveraign*, to the *Truth*, to *Reaſon*, they will joyn hands in this alſo, with the *Papiſts*, whom they have formerly ſo much condemned; and being brought to a like ſtrait, will make uſe of like *Arguments* to warrant their own *Proceedings*. I confeſs *Aſtoniſhment* did much poſſeſs my ſpirit, for a great while, at their courſes, ſo directly contrary to God's plain

plain Word; till at laſt I met with a certain Sermon Preached by one *William Bridge*, and ordered to be Printed, by a *Committee* of the *Houſe of Commons*, ſubſcribed by *John White*: wherein the Preacher (ſpeaking of *Reformation*, now ſo much talked on) teacheth the People, that 'tis a ſin in them, to look that it ſhould be effected in *Gods ordinary way*, or to expect that Gods aſſiſtance ſhould come, as in former times, to the furtherance of it; *for* (ſays he) *now God is working extraordinarily, and to tie him to ordinary ways and means in ſuch times as theſe, is to tempt and to limit God*: this he repeats over three or four times, for his peoples better obſervance, and then concludes poſitively, that *it is the Second great Sin that hath made a ſtoppage in* England's *mercies, this tempting of God by expecting Reformation in an ordinary way* (though it was wont to be accounted a tempting of God to expect his help in ways extraordinary.) His full ſenſe I ſuppoſe in thoſe his expreſſions is, as if he had ſpoken more full out thus:

My Beloved Brethren, Gods Word *was indeed heretofore, the rule and ſquare to order your courſe by, and becauſe therein you find no warrant to rebel againſt the* King, *to Kill, Slay, and Deſtroy, your* Brethren, *to go in ſuch ways as the* Parliament *hath Voted you ſhall go in, therefore ſome of you, I ſee, are ſcrupulouſly fearful to lift up your hand againſt the* King *or to cut the throats of all your* Brethren *that be not of your Opinion, and*

to

to work a new-found Reformation by the Sword: but hereupon it is, that we have ſuch a ſtoppage made in England's *mercies, the Elect of* God *are ſtill kept out of their poſſeſſions, and the Land is yet full of wicked men, and herein you ſhew your ſelves moſt weak and ſimple, that you do not conſider, that* God *is weary of his ordinary manner of working, he ſees it is impoſſible that his Children ſhould have their hearts deſires in this life, by going in that old beaten path; himſelf is not able to ſatisfie their luſts that way, and therefore he hath now at length better bethought himſelf, and left his old wont, is reſolved to go an extraordinary way to work, which he never went in before, and hath ſtirred up many extraordinary men, worthy members to that purpoſe, yea, and now he will have his people caſt his Word behind their backs, as a thing out of date to walk by, and look only unto* extraordinary Lights and Revelations, *that we their Teachers ſhall tell them of, and go only by them: and believe it, now* God *hath altered his mind and courſe of working, 'tis plainly to tempt him, if you expect his bleſſing in his old way, or ſhall obſerve the guide of his* Word *any longer; they that will not now depend upon* Miracles *and* Revelations, *are obſtructers of* England's *mercies, yea, and worthy to be voted* Enemies to God and Reformation, *ſuch as are wilful in their Enmity too, and paſt all hope of recovery.* This is the Senſe and Doctrine of *William Bridge*, one of the *Parliament Miniſters*, delivered in the year 1642. at *Margarets* on *Fiſh-ſtreet hill*,

hill, *London*, and ordered to ſerve for the whole Meridian of *Great Britain*, by the Committee of the *Houſe of Commons* in *Parliament*, concerning *Printing*, witneſs *John White*.

But leaving *William Bridge* to his extraordinary *Illuminations* and *Revelations*, we turn again to theſe good fellows, and deſire to know of them, what theſe particular *Miracles* and *Revelations* be, which they here ſpeak of, we conceive they mean theſe *Letters*, which they ſay were taken in the *Kings* Cabinet at *Nazeby field*: *by Victorious Sir Thomas Fairfax*: But truly we do not ſee, how things written by way of *Letters*, from one Perſon to another, can properly be called *Revelations*, nor how it can merit the name of a *Miracle*, for Enemies in *War* or *Battel*, to ſeize upon a *Cabinet* of *Papers*: At the *Battel of Edge-hill*, His *Majeſties* Souldiers took certain *Letters*, wherein by Divine providence was diſcovered, how one *Blake* was hired by them, that call themſelves the *Kings moſt loving and obedient Subjects*, to ſignifie by ſome token, the place where His *Majeſty* was in the field, that they might the more directly level their Shot thither, and ſpeak forth their *Loyalty* by the mouth of their *Ordnance*: we apprehended it indeed a ſpecial mercy of God to us, but we did not call it by the name of *Miracle*, or a *Revelation*.

Yea, but theſe men it ſeems, do count ſuch an accident, when it falls out on their ſide, a *Miracle* and a *Revelation*, and a ſufficient one

too,

too, to convert all of us unto their opinion, if we be not before-hand wilful in our *Enmity* againſt *Parliaments* and *Reformation*: But if any be ſo obſtinate, and will not be wrought upon by theſe means, 'tis ſupoſedt hat he will either *deny theſe Papers to be written by the* King's *own hand*, or elſe *that the Conſtructions and Inferences made out of them are juſt, and true*, or *that theſe Papers are blameable againſt ſuch Rebels, as they are* who have publiſhed them: for it ſeems theſe are properties eſſential to one *wilful in enmity*: yet whether it be out of our weakneſs of judgment or no, we leave it to reaſonable men to determine: we the *ſimple Brethren* do confeſs that we believe it is poſſible that a man may ſuſpect whether all theſe *Papers*, as they are here publiſhed by his deadly enemies, were written by the *King's own hand* or no: yea, and he may alſo abſolutely deny that the *Conſtructions* and *Inferences* which they make outof them are *juſt* and *right*:& further he maydeclare and ſhew, that *nothing in them is ſo blameable* as they would have the world believe, ſeeing they are *againſt ſuch* unparallell'd *Rebels as they are*; and notwithſtanding, be free from any ſuch *enmity* as they ſpeak of. It ſeems their guilty conſciences expected ſome ſuch matter, and therefore they endeavour ſo well as they can (poor men) to anſwer for themſelves, ſaying,

Libel. *As to the firſt, know, that the Parliament was never yet guilty of any ſuch forgery, the* King

King *yet in all the Letters of his which have been intercepted, never objected any such thing, and we dare appeal even to his own Conscience now knowing that he connot disavow either his own hand-writing, or the matters themselves here written (all the Cyphers, Letters, all Circumstances of time and fact, and the very hand by which they are Signed, so generally known, and now exposed to the view of all) will aver for us, that no such forgery could be possible.*

Their *Argument*, in these words unto the first, stands thus, If these *Letters* were not written with the *King's own Hand*, then the *Parliament* should be guilty of *forgery*, but the *Parliament* was never guilty of such *forgery*. *Ergo.*

The *Major* in this *Argument* they take for true, but it is not currant, unless they will prove that none had to do with these *Letters* but the *Parliament*, and that the publication of them was the Act of the whole Court; which we do not believe, because the end thereof, being (as was shewn before) only to defame and endanger the *Kings Person*, doth speak it a work unbeseeming a *Parliament* consisting of Christian Men, unless we take only a part for the whole; perhaps indeed it might be the Act of some amongst them, *viz.* of the prevailing faction: but *crimen paucorum diffundere in omnes*, is not our custom.

But their *Minor* only they prove, and that thus, *If the Parliament were guilty of any such forgery, then the King in some of his Letters, that*

have been intercepted, would have objected the ſame. But the King never objected any ſuch thing, Ergo.

To this I Anſwer: it would be as great a ſhame, if a whole *Parliament* ſhould be guilty of *forgery*, as if it ſhould be guilty of the fore-mentioned *Act* of Authorizing this Libel: but yet ſome of the rotten *Members* thereof (*as they are men*) may poſſibly be as guilty of the one, as of the other, *for all men* (ſay theſe) *are ſubject to Errour*. Nor is it an impoſſible thing to ſhew, that ſome of them have not dealt ſo ſincerely, as became *honeſty*: when they were yet in ways of *entreaty* with their *Aſſociate Counties*, for *free benevolence*, before they came to their *weekly Taxes* and *Contributions*; ſome of them being ſent by the reſt into the *Countrey*, to pick their neighbours purſes; whileſt they have been perſwading the poor *Countrey-man* to new Loans and Charges, for the maintenance of this unchriſtian and unnatural War, *Providence* (as muſt be pretended) did uſually at the very inſtant time, ſend ſome Letter or other, wherein was related (with thanks to the people for their former aſſiſtance (what a great Victory, (by the help of God and them) the *Parliament* had lately obtained againſt the King's Forces with little or no loſs to themſelves: ſo that now *the work was in a manner quite done, one Contribution more would finiſh the Buſineſs*: Theſe Letters were ſuſpected (even by the abuſed people themſeleves) to be but meer *forgeries*, deviſed

on

on purpoſe to cozen them of their Moneys, when afterward they underſtood there had been no ſuch Victories at that time; verily thoſe that dare belie *Gods Providence*, and forge *Letters* from that, may be ſuſpected, will be as bold with the *King*, in purſuance of their own deſigns againſt him.

But (ſay they) *if the* Parliament *were guilty of any ſuch* forgery, *the* King *in his* Letters, *which have been intercepted, would have objected the ſame.*

The word *intercepted* might have been omitted, for if in any of the *King*'s *Letters*, which have by Accident come into their Hands, any ſuch thing were objected, yea, and ſufficiently proved, yet we are confident of their wiſdom ſo far, that we dare ſay for them, they would never have divulged the ſame, nor ſuffered the world to know of it, if they themſelves could help it: But for their whole *Argument* 'tis only negative, and therefore weak and fallible. The *King hath not accuſed them of forgery*, *Ergo*, they are *not guilty* thereof, is no neceſſary conſequent: There is many a *Malefactor* in the *Kingdom*, that deſerves *hanging*, yet was never brought to his *trial*, is he therefore innocent? As it doth not follow, that they are moſt faulty, that are moſt ill ſpoken of; no more doth it on the contrary, that they are moſt free from blame, that are leaſt taxed.

Bnt if the *King* hath not objected *forgery* unto them, the more is his *goodneſs* and *wiſdom*; he

that desires peace with his *Adversary*; is sparing, even in his just *objections*, that no obstruction be cast in by him, as a bar to *Union*; whereas they that love *strife*, though themselves have already offered most wrong, yet are still most full of clamours; and when they can find no faults to object, they'll invent some to keep the fire burning: doubtless if the *New great Seal* be remembred, it must be acknowledged by all men, that the *King* hath had more cause to accuse them of *forgery*, then ever they had yet to Accuse him of *Perjury*; but by their own Confession we see, the *King* hath been more carefull of their credit, then they have been of his *Honour*, or of their own *Souls*.

But being conscious of the weakness of their *Argument*, they hope to strengthen it with a second, which is *nihil ad nos*, as the other was *nihil ad rem*; 'tis their *appeal to the Kings own Conscience*, *who* (say they) *cannot disavow his own hand-writing*: this may indeed be *aliquid ad regem*, but what is it to the Reader? Would they have every one in these *Kingdoms*, and beyond the Seas (to whom they have dispersed these Copies) make a journey to ask the *King*, whether these Letters were of his own Hand-writing?

And to this second they adde a third, which is even like the former: they tell the Reader, that *all the Cyphers, Letters, all the Circumstances of time and fact, and the very hand by which they are Signed, so generaly known, and now exposed to*

the

the view of all, will aver for them, that no ſuch forgery could be poſſible. And yet the Reader all the while ſees nothing, but only that which comes from the hand of the Printer, or did he ſee the very *Cyphers* or *Original Letters*, they ſpeak of, were the Hand wherewith they were Signed, expoſed generally to the view of all, could all men know it to be the *King*'s; or ſwear it were not forged? I ſuppoſe not, unleſs He had firſt ſubmitted his faith and judgment to believe only, *as the Parliament Voteth.* In a word, I conceive that (notwithſtanding all they ſay to the contrary) they who *forged the Kings Seal*, may poſſibly *forge Lenters under the Kings Name.* I do not accuſe any to have ſo done, only I ſpeak thus, to ſhew that their *Arguments* are not ſo convincing as themſelves think. *Forgery* in this caſe might be *poſſible.*

But they come to the ſecond objection, which they believe may be made againſt their *Notes* upon theſe *Letters*, and ſay,

Libel. *As to our Comments and Annoations, if there be no perſpicuity and modeſty in them, there is no common Juſtice, nor place for credit left among mankind.*

SECT. X.

1. *Of that Perſpicuity and Modeſty which the* Libellers *boaſt to be in their own* Annotations. 2. *Their pretty confident way of perſwading all men to be of their* Opinions. 3. *Their* Reaſons *why they did not publiſh all they had againſt the* King.

§ 1. IF any ſhall diſlike theſe *Comments* and *Annotations* upon the *Kings Letters*, He is confuted in theſe words very ſubſtantially; for the Authors of them ſay, *that they are all very good:* and we know men can beſt judg of their own works, they can give the faireſt interpretation of their own doings: the Crow can ſee beauty in her own Bird, though none elſe can; ſo theſe men can ſee *perſpicuity* and *modeſty* in their own Notes; yea, ſo confident they are, that their ſight is good, and their judgment true, that they dare boldly conclude, *there is no Common Juſtice or faith left amongſt men, if all mankind be not of their Opinion in this partilar.* Was not this ſtoutly ſpoken? Are not theſe valiant men? We ſee they are reſolved to hold their own, though all mankind ſay to the contrary.

Truly

Truly upon this their commendation, their *Notes* have been read over again and again; and I profeſs I can ſee no *perſpicuity* at all in them, unleſs of ſpight and malice; which indeed I find ſet forth with the higheſt and moſt tranſcendent impudency againſt *Soveraign Majeſty*, as I believe ever Mankind ſaw: Nay, I dare affirm it, that never any *Proteſtant Chriſtian Subjects* did diſcover the like, under Countenance of ſuch an *Authority* as theſe pretend. And I require theſe boaſters to ſhew but one word or expreſſion, ſavouring of true *Modeſty* and *Chriſtian Reverence* to their *King*, in all their *Annotations:* and I promiſe them it ſhall excuſe with me a multitude of their other errours. Nay, let their own *Conſciences* ſpeak, concerning this *perſpicuity* which they talk of; *whether they did not on purpoſe tranſpoſe theſe* Letters *(in this their publication of them) inverting the Order wherein they were written, ſetting ſome that were firſt, laſt: and ſome that were laſt, firſt: that ſo their dependance upon each other being broken, they might be leſs perſpicuous to the* Reader: *who might (had they all been placed in their right order) with facility and clearneſs, have diſcerned the reaſons of many expreſſions, which (without regard to their reference) may be apprehended in a worſe ſenſe, then they do naturally bear. They took all theſe* Letters *together, by their own Confeſſion, why then muſt they place thoſe writ in* May, *before them that were writ in* March; *and thoſe in* March, *before thoſe in* January? *thoſe of this* Year, *before*

thoſe of laſt, *or of the* Year *before, but only for the Reaſon fore-mentioned? Had they ſtudied to evidence that* perſpicuity *they ſpeak of* (*if theſe* Letters *muſt needs have been printed*) *they would at leaſt have placed them in that order, as they were ſent from the* King *and* Queen *to each other. O but then, they would not have appeared ſo offenſive, as now they hope they have made them to do, nor been ſo liable to ſiniſter interpretations. Truly in this very thing, there doth appear to our apprehenſions the* perſpicuity *of their malice.*

Which alſo is further manifeſted by their picking out here a *Sentenee*, and there an *Expreſſion*, from out theſe *Letters*, which being diſjoynted from that which goeth before, and that which followeth in the ſame place (and attended with their ſpightful gloſs upon it) doth ſeem to be, what in its ſelf 'tis not (when read entire by a *Chriſtian Eye* with its full *Coherence*;) wherein they imitate that prophane Atheiſt, who to prove his Opinion, alledged that part of the Pſalm, *non eſt Deus*, but left out the preceding words, *Dixit inſipiens in corde ſuo.*

Yea, and the *perſpicuity* of their *malice* is ſeen more abundantly yet, in their perverting His *Majeſties words* to as bad a ſenſe, as poſſible man or devil could wreſt them; to the end that none (if they can ſo bring it to paſs) might harbour a good thought of him: yea, they endeavour ſo much as in them lies, not only to put all *his Subjects*, but even *his own Child*, into a way

way of diſobedience againſt him; by that which they wreſt in their *Notes* from the Eleventh *Paper*. Yea, though they hate the *Queen* with a moſt mortal and perfect Hatred (as appears ſufficiently by their dealings with her;) yet how doth it irk them that ſhe *loves* her Husband, and how fain (out of their ſuperlative malice againſt him) would they break that bond of Affection between them, is evident by their publication of the 34. *Paper*, which concerneth only a private Buſineſs between them (as Man and Wife) written of ſome 20. years ago, about the time of their firſt Marriage: were there nothing elſe to make the ſuperfluity of their malice abundantly *perſpicuous*, the divulging of that very *Paper* alone (to the end for which they do it) were fully ſufficient.

Thus we ſee their *perſpicuity*, now for their *modeſty*, which all but their own dear ſelves will go near to ſuſpect to be *ſhameful impudency*. For

1. He whom they accuſe and reproach, is the Perſon whom above all men in the world, they are bound in duty, and have ſolemnly ſworn to defend and honour; and is this *modeſty?* then *Ziba* was a *modeſt* man for accuſing his Maſter; and *Abſalom* was a *modeſt* man for accuſing the King his Father; and ſo was *Shimei* too, in his reproaching and accuſing *David* his Lord and Soveraign.

2. They ſeek occaſions of accuſing, they *ſearch for iniquity*, yea *they have accompliſhed a diligent*

diligent ſearch; Pſal. 64. 6. in their reading his *Letters*, and in their ſifting his *Actions*; and though they find no ſufficient matter, yet they accuſe; they *pervert his words*, and invent matter, like them that ſaid *Come let us deviſe devices againſt him, and ſmite him with the tongue*; Jer. 18. 18. and is this *modeſty?* then the Phariſees were *modeſt* men in their dealings with *Chriſt*, Luk. 6. 7. and ſo were *Daniel's* enemies in their accuſations againſt him; *Dan.* 6. 4.

3. They accuſe him for good (wanting matter of evil to charge him withal) as *for loving his Wife, for tendring her health, for deſiring her welfare, for endeavouring his own defence, and the upholding of Monarchy*, which God hath entruſted to him; and many ſuch things of like nature, they heavily taxe him withal: and what they want in *weight*, they make up in *number*; hoping that the blind and ſeduced world will ſuſpect (at leaſt) ſomewhat amiſs, when they hear him charged with ſuch a multitude of accuſations. And is this *Modeſty?* then they in the 12. *Pſal.* that reſolved *With our tongues we will prevail*, were *modeſt* creatures.

4. They Accuſe him for that which (themſelves know) is moſt contrary to his *nature* and *diſpoſition*; as *of diſſimulation, breach of Oath and promiſe*, and *averſneſs to the good and welfare of his people*: whereas

To the firſt, they cannot deny that his *plain-dealing* hath afforded to them their beſt ad-

vantage

vantage againſt him; what moved him to Sign *that unhappy Bill* for continuing the Parliament, but the ſincerity of his ſpirit, in his conceiving them to be after his own Heart, *Honeſt men?* but (as one of the crafty *Members* acknowledged) *I confeſs* (ſays he) *in that, we were too hard for him.*

To the 2. their own Conſciences can witneſs for him, that his conſtancy *in keeping his Oath* (made at his Coronation) to defend the Church of God in that eſtate of weal wherein he found it (which they would force and compel him to break) hath been a chief cauſe of this great perſecution ſtirred up againſt him.

And for the 3. their own hearts will affirm (if they would let them ſpeak) that never Prince did more hunger and thirſt after his peoples good then He, never did any further deny himſelf then he hath done, as appears *Paper* 25. or offer more of his own undoubted rights to purchaſe their peace; never did tender *Father* look with a more doleful eye, upon the miſeries of his Child, then he upon the calamities of his Subjects: Nay, never was any abuſed Prince ſo unwilling to ſhed Rebellious blood as he; with what ſadneſs did he hear of theſe expreſſions of Joy, for his Victory gotten at *Stratton* fight, *Alas* (ſays he) *but they were my ſubjects.* And with what paſſion of joy did he praiſe God, at the beginning of theſe troubles, when after a long perſonal expectance of an anſwer (after the limited time) of his Summons

to

to *Banburis*: the Town at laſt, was ſurrendred to him: *Bleſſed be the God of Heaven* (ſays he) *that hath given me Victory this day without blood.* And when His Majeſty was upon the Hill oppoſite to *Foy* in *Cornwall*, and was ſhot at by the enemies (who then lay in the Town) and had a man killed cloſe by him: though his Ordnance was ready planted, and ſome with him would fain have ſhot, and beat down the Town: which might with eaſe from thence have been effected: His Majeſty by no means would permit the ſame. * *I underſtand* (ſaid he) *that I have many good ſubjects in that Town, who are Inhabitants there, and I had rather ſpare the lives of an hundred Rebels, then venture the hurting one of them:* wherefore ſure if it be *modeſty*, to accuſe the Sun of darkneſs, or Piety it ſelf of wickedneſs, then theſe *Annotators* are wonderful modeſt men.

* This hath oft been related to me (with tears of affection to him) by divers Inhabitants of that poor Loyal Town, who heard the expreſſion from His Majeſties Lips.

5. They accuſe him moſt plentifully of thoſe things wherof themſelves are moſt guilty, they lay their own faults to his Charge: as *Corah* and his companions dealt with *Moſes*, as *Ahab* dealt with *Elias*, and as *Nero* with the *Chriſtians*; ſo do *theſe* men with their *Soveraign*; was there ever in any Age, read or heard of grander *Hypocrites*, greater deceivers, oppreſſors, ſcorners, more cruel, tyrannical, or treacherous Perſons, greater Oath or Covenant breakers,

breakers, then theſe men are, who now oppoſe their *King*? and yet in their ſuperlative *modeſty*, they are pleaſed to calumniate and burden him with theſe conditions. Nay, that one Charge of theirs upon the *King*, *Pag.* 44. which they call *ſtirring Rumours about his Mother*: may make all Engliſh-men ſtand amazed at their impudency, for all that had ears to hear, and lived near *London*, can witneſs how publickly baſe, and villainous they were in their ſcandalous inventions and deſigns, againſt the Honour of that our *deceaſed* Queen; as well as againſt *Her* that is now *living*: and becauſe His *Majeſty* complains of this their tranſcendent villany in a private Letter unto the *Daniſh* King (who was intereſſed with him in the wrong) theſe Diabolical wretches are ſo impudent as to publiſh this private Letter, and then to taxe him as if he thereby had raiſed that *Rumour*, which themſelves, I ſay, firſt contrived, and now have the ſecond time divulged only to vexe his Spirit: now if this be *modeſty* then *Potiphar's* Wife was a *modeſt* woman, accuſing *Joſeph* of incontinency: and *Satan* himſelf was a *modeſt* creature in his charging *Job* with blaſphemy: Nor need any wonder, that theſe *Royal Ladies*, ſhould fall under the laſh of theſe mens *defaming Tongues*, for 'tis well known, that the *Bleſſed Virgin Mary* her ſelf (by divers of their crew) hath been uſed in the ſame manner: So that in this, thoſe two *Queens* are but fellow-ſufferers with *Chriſts Mother*.

And

And thus we have ſeen a glimpſe of that *perſpicuity* and *modeſty* which is gloried to be in theſe *Annotations*, we ſhall perceive more of it anon: ſurely had it been of any other ſort or kind, then what it is, they could never have been ſo confident, as they are, that all mankind ſhall be injurious and do them wrong, if they fail to commend of them, ſuch *perſpicuity*, and ſuch *modeſty* is in very deed the foundation of ſuch *Confidence*. But what do they tell us in the next words?

Libel. *Indeed* (ſay they) *moſt of all the main Circumſtances, wants no illuſtration at all, to the moſt vulgar Capacities, and therefore we affirm nothing neceſſary to be believed: but what the Printed Papers will themſelves utter in their own Language.*

§. 2. Could any men in the world ſpeak more effectually, to perſwade us all to be of their opinion? *Polus* in the *Spectrum* of *Eraſmus* did never act his part better. He feigning that he ſaw a ſtrange ſight in the sky, did by his expreſſions ſo well ſet it forth, and demonſtrate it by his words and fingers, unto the other *ſpectators*, that every one of them at laſt, one after another, leſt they ſhould ſeem to be *parum oculati* dimſighted, *Adfirmârant ſe quoque, videre*, ſaid that they ſaw it too, and juſt as he had deſcribed it: *pudebat enim non videre quod tam eſſet perſpicuum* (as the ſtory goes) they were aſhamed not to be thought to ſee, what he ſaid was ſo eaſie to be ſeen: even ſo theſe men, having told us a pretty

pretty tale of a certain *Spectrum of modeſty and perſpcuity* in their own *Annotations*; they affirm it is ſo evident to every Eye, that it needs no illuſtration: yea, and what ever they ſay upon the *Kings Papers*, is ſo manifeſtly true, that *the Papers themſelves do ſpeak the ſame, even to the eaſieſt capacities.* Wherefore they hope, unleſs people will yield themſelves, fools and block-heads, ſuch as have no underſtanding to perceive, what they read; they will all (out of hand) be of their opinion, and ſpeak juſt as they do: for it may be a great ſhame to any body, not to obſerve that, which theſe ſay is ſo *perſpicuous*: Nor indeed will it be ſafe, for any that reſolves to ſleep in a whole skin, not to be perſwaded of this matter, for it is concluded by thoſe of that ſide, *to Kill, Slay, and Deſtroy* (at leaſt to baniſh and turn out Naked, as men *willful in Enmity, beyond the help of Miracles and Revelations*, all ſuch as are contrary minded unto themſelves.

But ſuppoſe any body ſhould be ſo impertinent, as to deſire a further Teſtimony, of what they would have believed of the *King*, then theſe *Papers* do afford? why theſe *Publiſhers* tell us, for our further ſatisfaction (but we muſt take their bare word) *that they have* (in ſome by-corner ſure) *more Papers*, then yet they have made ſhew of: their words to this purpoſe, are theſe that follow.

Libel. *And yet for that which is not ſo clearly warranted here, we have other Papers for their warrant,*

warrant, were they not ſo Numerous and Vaſt, and too much intermixed with other matters of no pertinence, for publication at this time.

The reaſons why they do not produce their full ſtore, we perceive are two.

1. The overflowings of their own *Modeſty* and *Civility*, they will not weary their Readers, with things *So Numerous and ſo Vaſt.*

2. Their prudence and diſcretion; there is too *Great an intermixture of other matters, of no pertinence for publication at this time:* for haply it is of ſuch matters, as would clearly evidence to the abuſed World, ſo much of the *King*'s goodneſs, as could not poſſibly be clouded and darkned with their ſpightful gloſſes, which would rather oppoſe then further their preſent purpoſe: For (indeed) ſhould the Kings gracious diſpoſition be fully known unto his people, they would be all more ſenſible of the wrong he ſuffers, and ſo perhaps the *men of Weſtminſter* might be forced to yield up into his hands again, his Sword and Crown, and be made to return into the Order of their Predeceſſors, the *Parliament-men* in former times, which to do as yet they have no intention.

The way to maintain their own *Reputation*, is to *Deſame* the *King*; to keep themſelves up, is to keep him down. In a troubled State all diſcontented perſons (whereof the Land is full) do naturally draw to the grieved party, even as humours in the Body to a ſore place; wherefore if all the people of this *Nation* (who have been

been wronged, peeled, and oppreſſed, by theſe means, ſince power hath been in their hands) were but well certified of the *Kings Candour*, they would all with one accord (in conſideration of thoſe unexpreſſible abuſes offered unto him) unite themſelves in his behalf, and joyn with him againſt them. Therefore it is great wiſdom in theſe men, and their Maſters, to do as they do; and to conceal that which might hurt themſelves if known. It may eaſily be gathered, from what they have ſaid and ſhewn, that if they had any thing elſe, which could have been wreſted poſſibly againſt the *King*, the World ſhould have been made acquainted with that too: But becauſe what remains in their hands is *intermixt with other matters of no pertinence for publication at this time*, therefore it is thought fit to conceal the ſame, leſt otherwiſe they ſhould have played the fools, and done a prejudice unto themſelves.

And thus we have ſeen their Anſwer to the ſecond objection, which they conceive may be made againſt their *Annotations*; now we ſhall hear what they ſay to the third, their words are theſe:

Libel. *Touching the laſt objection: if thou art a perfect* Malignant, *and do'ſt not ſtick to deny, that there is any thing in theſe* Letters, *unbeſeeming a* Prince, *who profeſſes himſelf* Defender of the True Faith, *a tender Father of his Countrey, and has been ſo Sanctimoniouſly ingaged with frequent ſpecial vows of Affection, Candour, Sincerity*

and Conſtancy, to his particular Proteſtant Subjects of England, *and* Scotland; *then know thou art ſcarce worthy of any reply, or ſatisfaction in this point.*

SECT. XI.

1. *Cenſuring ſuperiours unlawful, why the Enemies muſt continue to ſlander the* King: *How eaſie a thing it is to deprave the beſt writings.* 2. *Of the* King's *integrity and goodneſs, and of* Englands *happineſs under him.* 3. *The main Particulars of Offence under his Government nominated; No juſt matter of blame from them can now be Objected to his* Majeſty.

OUr Saviour in the *Goſpel*, Mat. 7. 1. forbids us to *Judg* our equals, we are confident therefore he will never approve of us, if we take upon us to ſentence our Superiours; yea, the Higheſt of all, our *Soveraign*, who is Gods immediate ſervant, and with whom none but He, whoſe Title is, *The only Ruler of Princes*, hath to do: *What haſt thou to do to cenſure another mans ſervant?* Rom. 14. 4. (ſays the Apoſtle) And Saint *James* aſſures us, if we be *maſterly* in that kind, we ſhall thereby *increaſe*

creaſe only our own damnation: Jam. 3. 1. But theſe men we ſee, teach us another leſſon, for they tellus plainly in effect; that if we be ſo nice and ſcrupulous, as to give reſpect to *Gods word*, in things of this nature, if we will not cenſure our *King*, as themſelves do, and condemn him too (upon their *Law-Teſtimony*) of doing unbeſeemingly, we are *perfect Malignants* (that is to ſay) as compleat Devils, as any be in Hell: But truly we had rather they ſhould call us *Malignants*, for obeying our Lord Chriſt, then that Chriſt ſhould call us *Hypocrites*, for our conforming to their example, as he doth ſome in the *Goſpel*, who were of their Conditions; thoſe that can ſee a *Mote* at a diſtance, can worſt of all ſee a *Beam* near at Hand (as the Author of Truth and Wiſdom informs us.) And we obſerve in the *Goſpel*, how they could find ſo much fault with the Son of God, for every thing he ſaid or did, could ſee nothing amiſs in themſelves; no not when it was evidently ſhewn them; 'tis poſſible there may be ſuch men alive now, that can ſee a *fault* in their *Soveraign*, where it is not, and none in themſelves, where are great plenty: But for our parts, we affect not to be of their number, our work lies moſt at home, and there we deſire to be imployed: our ſtudies are to know and practiſe the *Subjects Duty*: the Prince his *Actions*, belong not to our inquiſition; we remember the Apoſtles precepts, *Study to be quiet* and *mind your own buſineſs*; 1. Theſ. 4. 11. (which if all men had done, we had had no fighting.)

Nay did we ſee in the *King*, what they ſay (which we believe is not to be ſeen) yet durſt we not ſpeak after their faſhion, for *we have not ſo learned Chriſt.* If we have a warrant in Scripture to *Judge* any, it is only thoſe that *cenſure* others, and not them neither, but by their fruits, and in matters of our own Alloy, which concern our own Cognizance, and wherein it becomes us to have skill and knowledge; and indeed upon this ground, we dare boldly ſay; what-ever they tell us of, to be *unbeſeeming* the King in *theſe his Letters*; we are certain in their *Notes* upon them, there is nothing to be found, but what is moſt *unbeſeeming* ſubjects, and men that profeſs themſelves *Proteſtant Chriſtians*, (who have been ſo *Sanctimoniouſly ingaged*, with frequent ſpecial *Vows of Allegeance*, and Loyalty to their Soveraign, of affection, and duty to his Perſon:) this we are confident that none (unleſs their own dear ſelves) will deny: For their *Annotations* themſelves do full loudly utter the ſame, *in their own proper Language.*

Nay, we are perſwaded the very *men of Weſtminſter* would not deny this, were it not ſo much to the prejudice of their own *Safety* and *Reputation* to confeſs it; both which (indeed) are ſupported for the preſent, among many people, by this villifying and ſlandering the King, inſomuch that (doubtleſs) a kind of deſperate neceſſity lies upon them, to do, and to countenance ſuch things, as they have done. For (ſay their ſinfully-reſolved Conſciences within themſelves) *We*

Wo would be unto us, if the people whom we have Cozened of their wealth and peace, and got ingaged with our ſelves in this black Rebellion (under pretence of Religion) ſo contrary to Chriſts Doctrine, ſhould but at length, have a right apprehenſion of the Kings good ſpirit and diſpoſition, they would reckon us the verieſt Villains upon Gods earth: yea they would fall upon us, with one accord, and cut our throats, to expiate their own guilt, and to recover peace to themſelves, and to the whole Nation, ſhould they but know in truth, how we have uſed their Soveraign. *Wherefore we muſt be wiſe in time and look to our ſelves,* Suprema tantum nos queant facere ſecuros mala, *our only ſafety conſiſts in acting the higheſt evils: We muſt* ſlight *Majeſty, we muſt* contemn *Gods Image, and,* bedaub *his Anointed, with our bitterreſt inventions; we muſt* pervert *his words, and* put *the fouleſt gloſs and conſtruction, that Hell can teach us to make, upon all that proceeds from him: and ſo we ſhall increaſe and continue that blind and ungodly* odium, *which by our fine policy, we have already wrought in mens hearts againſt him:* Imperium iis artibus retinetur quibus partum eſt, *by lying and ſlandring his foot-ſteps, we begun our matchleſs undertaking, and by the ſame means we muſt maintain it: the Common ſort having ſwallowed down our poiſon already, if they be kept ſtrictly to their diet,* Mithridate-*like, may live upon it, and adhere ſtill unto us, until we have quite deſtroyed him, whom we hate, with a perfect Hatred for thoſe un-*

ſatisfiable wrongs, which our ſelves have done him: yea, and the people will think too, that they do God *good ſervice in their helping of us, ſpecially if we be but ſucceſsful againſt him; and alſo by our following this courſe, we ſhall uphold our own Dignity, and retain the repute of holy and good men; all we do will be thought to be done out of zeal againſt* Sin, *and out of pure love to our* Countrey; *we ſhall be looked upon as impartial men, that will wink at ſin in no man; no not in the* King *himſelf: we will perſecute and deſtroy him (though he be our Common Parent) rather then ſuffer ſin to abide and domineer in him: yea, we ſhall be apprehended by the vulgar to be* Gods *ſpecial favorites, elected, and appointed by him on purpoſe, to puniſh the* King, *and to pull him from his Throne, that ſo Chriſt in us (the Saints) may be ſet up, and rule in his ſtead; And what ever the* King *ſuffers at our hands, ſhall be interpreted (by the help of our* Preachers, *men fitted for our turns) to be Gods juſt judgment upon him, for thoſe very crimes, which we lay to his Charge, as* Perfidiouſneſs *and* Breach *of ſpecial Vows made to us, his Proteſtant Subjects of* England *and* Scotland; *for ſo we call our ſelves, and under that guize we go covered.*

No doubt (I ſay) but the Conſciences of thoſe I mentioned have ſpoke to this purpoſe within themſelves, or elſe they would confeſs together with us, that there is nothing in thoſe *Annotations* upon the *Kings Letters*, but what is moſt uncomely and misbeſeeming *Chriſtian Subjects.*

And

And truly it is no difficult matter for men reſolved and ingaged by all they care for (bodily ſafety, and wordly reputation) to deprave the moſt innocent writing, and to pick out matter thence to defame the Author: *Julian the Apoſtate* (theſe mens elder Brother) having a deep hatred againſt Chriſt, did imploy his maliciouſly-fine brain, againſt the *Sacred Bible*, and took great pains to cull out thence, all *ſhews of errour* or places ſeemingly contrary to teach other (which he would formalize to his own purpoſe;) all *ambiguous expreſſions* (which he would wreſt and pervert to the moſt ſiniſter conſtruction: and all *obſcure places* (which by a further intangling he would make more dark and cloudy:) and thus for a ſeaſon (with ſome men) he diſgraced Chriſt, and his Holy Religion. Now hence we gather, that if one man alone was able (by the help of Satan) to do thus againſt the *Sacred writings* of God himſelf: It is no marvel if many of the ſame rank and ſpirit, laying their heads together, ſhall with a like aſſiſtance do thus againſt the writings of the *King*, who is but a man: for as we do not make our King *infallible*, like as they do their Parliament, ſo we will not put his *writings*, into the ſame skale of perfection, wherein they weigh their *Votes*: But this we will ſay (and from their malice againſt him do firmly believe) that he is a leſſer ſinner then other men are: for the more like in degree their ſpightfulneſs againſt him, is, to

that of the *Phariſees* againſt Chriſt, the more like unto Chriſt in innocency and holineſs, is our *Soveraign* the object of it: *That Hatred which is moſt deep, and deadly* (in ſuch men as theſe are) *is always the moſt unjuſt.*

And further too, this we affirm concerning our Soveraign, that of all the Kings his Predeceſſors (that ſwayed the Engliſh Scepter, as he hath done) we believe him to be the leaſt ſinful; and we may conclude it, from the pride and fatneſs of theſe his people, who *Jeſſurun*-like, have kicked up their Heels againſt him; had he not been ſo good, ſo milde, ſo gentle towards them, they had not been ſo malipert, ſo proud, ſo injurious towards him: had he been a *wanton Edward the fourth*, and borrowed a-pace the rich Citizens monies, and repayed them again, by lying with their wives; or had he been a *boyſterous Henry the eighth*, and chopt of his Subjects heads, in luſt and anger; doubtleſs he had found much better reſpect and fairneſs both of Carriage, and Language, from the men and women of this Nation: * *London* had not ſhut up their Gates thus long againſt him; had he deſerved leſs love, they would have ſhewn more fear and reverence to him.

* That free & famous City cannot ſay that the King in all his time did ever impriſon ſo much as one Lord Major.

No man was ever ſo perfect, (Chriſt alone excepted) but at ſometimes had been guilty of ſome obliquities; which ſhould they all, that were committed through

through his whole life, be muſtered up, and preſented in one view, and continuation together, would make him appear moſt ſtrangely ſinful; whereas if his life were diſplayed, in that tenor onely as led, he would haply be an object of admiration, for ſanctity and perfection. Theſe men and their faction have ſet nothing of the King to the worlds view, ſince their unhappy meeting, but his overſights and blemiſhes, which they have narrowly ſearched for, throughout his whole life and reign; nay they have made uſe of the ſins and corruptions of thoſe *Monopolizing Lords and Gentlemen*, (who are now right dear unto themſelves, and ſit amongſt them) to make the King diſtaſtful to his people, they have bedawbed him, with others crimes, for want of ſomewhat more proper; and what have they (to their utmoſt) done thereby, but propoſed for an object of ſcorn and abhorring Him, whom God by endowment with *Principal and choice graces*, hath marked out for a *Pattern* of *Honour* and *imitation* to all Princes and men.

We dare challenge Malice her ſelf to open her mouth ſo wide as ſhe can; and for her better Advantage, let her borrow the tongues and pens of theſe men, to vent her worſt of all, and then let her ſpeak out, and tell the world what perſonal Crimes ſhe can Charge the King withal: Nay muſt ſhe not needs confeſs (if ſhe ſay any thing) that He hath been an example of Meekneſs, Temperance, Chaſtity, Patience,

Patience, Mercy and Juſtice, to all his Nobles, and to all his people? Had ſome of thoſe *great ones*, now with *them*, been in theſe *Vertues* conformable unto *him*, they had not haply been in that *High eſteem*, wherein they are, at this preſent amongſt *them*.

Nay becauſe theſe *Libellers*, in their *height* of *impudency*, do ſpeak of the *King*, as if he were not (according to his profeſſion) *a defender of the true Faith*, *a tender Father of his Country*, *and ſincerely affected to the good of his Proteſtant Subjects in England and Scotland*; we do appeal to all the world, to Name an Age, ſince *England* was a *Nation*, wherein the *Church and Faith* of *Chriſt* did flouriſh in ſuch high *luſtre* and *glory*: wherein the *Subjects* of this Kingdom, of all ranks and degrees, did more abound in *wealth* and *riches*; and wherein *thoſe* of the true *Proteſtant Religion* (which is the *Religion* of *truth* and *peace*, of *humility* and *obedience*) were more countenanced, and favoured, then they have been in theſe days: was there ever ſo much *Splendor*, *Bravery*, *and *Abundance* in the City? So much *Plate* and *Money* in the Country; ſo many *Pleaſant* Houſes, and *Stately* Buildings in all places, throughout the Land? Was there ever ſo much *Feaſting* and plenty of *food* among all ſorts of people? ſo many *good Garments* and *Cloaths* worn, by men and women of all degrees?

* The abundance hath appeared by the many millions of treaſure which they have lent within theſe ſix years.

degrees? ſo *large Portions* and *Dowries* given with *Children* in *Marriage*? were ever the *Proteſtant* Subjects of the Kingdom more frequently taught, or better fed? did they ever in any Nation under the Sun, enjoy more *Peace* and *Happineſs*, then they did all the time of his Reign, until this unhappy Parliament turned all things up-ſide down, and ſo made us, of all Chriſtians in the world, well nigh the moſt miſerable and diſconſolate? Certainly though the *Parliament Miniſters* * are pleaſed to cry out in their Rethorick, *O the Affliction, the Miſery, the Wormwood and the Gall of thoſe times!* Yet Poſterity in after Ages, will acknowledge, that the *Nobility*, *Gentry*, *Clergy*, *Citizens*, and *Common-people* of this Nation, in the General, did all arrive at the height of *earthly Happineſs*, in *King Charles* his time, whil'ſt he alone did ſway the *Engliſh Scepter*.

* *Tho. Caſe* in his Sermons of waiting on God.

It is true there were *Particular* grievances from particular men, both in *Church* and *Common-wealth* (and can it be expected otherwiſe, while we live in this world?) and ſome *good men* haply, did ſuffer ſome hard uſage at the *Hands* of *Evil*: but did the King ever *Stop* his ears at any *Petition*? did he ever *Deny* Juſtice to any that did require it? or did he ever *Harden* his heart from ſhewing mercy, where ere it was needful? There was perhaps much whiſpering abroad, and murmuring in Corners, but

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was there always a cauſe? Mans Nature is apt ſome time to complain for nothing, even when there is more reaſon to be thankful. I will name the main particulars of offence, and let the world judge, what matter of blame, did truly ariſe from them unto the King.

§. 3. 1. The *Biſhops* were cried out upon to be too *Rigorous*: but hath not the *carriages* of that *faction* (which the *Biſhops* did oppoſe) ſince they have gotten *Head*, largely acquitted them of that *imputation*, in the judgments of all wiſe men? ſurely they fore-ſaw the *miſchief* which we all now feel; and did labour (as became them in their places) to prevent the ſame: Perhaps every of them did not go the beſt way to work, nor did uſe ſuch *apt Inſtruments* as the caſe and time required, I juſtifie no man in all particulars; and perhaps too, ſome of us, (who are now impriſoned, baniſhed, and diveſted of all we had by this *Reforming Parliament*) did in thoſe days ſuffer more moleſtation from ſome of their *unworthy Officers*, then many of theſe did who ſince that time have been moſt *revengeful*. Three *factious fellows* had their Ears clipt, by the ſentence of the Lords in the *Star-Chamber*, and were ſet in the *Pillory*; and this was exclaimed upon for great cruelty in the *Biſhops* (becauſe they (having been abuſed by them) did not beg their pardon;) but how truly their necks alſo deſerved the *Halter*, hath well appeared by the late temper of their *ſpirits*; and the little good uſe they made of that their too ſmall and gentle chaſtiſement. 2. The

2. The *Star-Chamber* and high *Commiſſion* were two great Eye-ſores: for many great and heavy Fines, were laid on men (for their ſins ſake) in thoſe Courts, by the *Kings Nobles* and *Judges*; (ſome of whom are now great men with his greateſt Enemies:) But how many of thoſe Fines did *his Majeſty* in his tenderneſs and goodneſs afterwards remit, or cauſe to be mitigated, and ſince the people would ſo have it, he hath now given way (even before the Act of continuing the *Parliament*) that thoſe *Courts* ſhould be ſuppreſſed, and ſo be no more offenſive.

3. Many people of the *Kingdom* voluntarily departed hence to *New-England*, and this was pretended *perſecution*, from ſome who differed in opinion from them (whom they called their *Antichriſtian Enemies*:) but now 'tis plainly apparent (by that ſpirit which ſtaid behind in ſome of their fellows) that the true cauſe of their departure was only pride. In themſelves, *Ceſar-like* they could allow of no ſuperiour, either in *Church* or *State*, *no Biſhop*, *no King*: (perhaps ſome of them might have *tender Conſciences* through weakneſs or miſ-information; and ſome of the plainer ſort might be honeſt men, and went for company with the reſt they knew not whither, in the ſimplicity of their Spirits.) But 'tis well known, they had all the countenance of the *King* and *Council*, to further them in the *Voyage* and *Plantation*; they carried their *Wealth* and *Goods* with them, and had

had ſupply of relief ſent them, continually from this *Kingdom* afterward, until this War cauſed the return of many of them, to help forward the deſtruction of their native *Soil* and *Countrey*. Indeed ſome are of opinion, that they went to *New-England*, only to learn and inure themſelves *to ſhed mans blood* (we hear of few of the *Heathens* converted by them, but of many maſſacred: (and by accuſtoming themſelves to ſlaughter *Infidels*, they have learned without ſcruple to murder *Chriſtians*, and are better proficients then the *Spaniards* themſelves, in deſtroying thoſe of their own *Nation* and *Religion*. But (as was ſaid) when they went firſt from hence, they were not uſed, as they and their faction uſe us, who now ſuffer at their hands, for our *Conſcience* and the *Goſpel ſake*: They take away all our *goods*, make us *beggers*, and then afterward, if they do not *murder* us, or *ſtarve* us in priſon, they *baniſh* us into ſtrange and deſolate places, with ſcarce cloaths onour backs, to ſeek our fortunes.

4. Great complaints alſo there was of *monopolies*; people paid an half-penny more for a *thouſand of Pins*, then they were wont to do; and almoſt half a farthing more, for *a pound of Sope* and *Starch*, then in former times, when money was not ſo plentiful; and ſuch like *heavy grievances* did mightily oppreſs them; and made them weary of the *Kings Government*, becauſe he did permit of ſuch things. And yet the *Exciſe* upon *bread* and *beer*, and *fleſh* and *cloaths*, and ſuch like

like things as are ſold in the *market* for mans uſe or ſpent in *families*, was not then ſet up: the **Monopolizers* durſt not be ſo detrimental to the poor Subjects of this *Kingdom*, whil'ſt the *King* had the ſole power in his hands: But ſince they got to be *Members* and *Favourites* of the *Parliament*, they with their fellows, have (*Epimetheus*-like) opened this *Pandora's* Box, and let looſe amongſt us all thoſe *Dutch* miſeries; and (they ſay) *the people are content to have it ſo*; though perhaps when they have been pill'd or milked a few years longer, by theſe *New-ſtate-men*, it will be confeſſed that the *Old Government* (*viz.* that of the King) was far the better and the more eaſie.

*Committeemen and Sequeſtrators were not yet known.

5. But the greateſt complaint of all, was *Ship-money*, *Ship-money*, O that was a grievous burden indeed, not to be ſtood under (for a twentieth Part, a fifth Part, weekly Contributions, billetting of Souldiers, ſeizing on Rents, plundring of houſes, cutting of throats, raviſhing of women, deflowring of Virgins, and ſuch like matters, were not yet in faſhion, nor yet felt or known by the people of the *Kingdom*; and therefore *Ship-money* that was the *great grievance.*) But was not *Ship-mony* diſputed and judged Legal before His Majeſty did require it? and when he had received it, did he ſpend it in Luxury upon himſelf, or unprofitably to the damage of his Subjects? Was

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it not imployed for the dignity and preſervation of the Nation? were not the *Ships* (built therewith) the ſtrength of the *Kingdom*? Were we not by means of them, become formidable to all about us? Surely from hence it was, that our Merchants ſailed with more freedom at Sea; and their factors did negociate with more ſucceſs and regard abroad; hence it was that the inhabitants by the *Sea Coaſts*, ſlept more ſecurely in their beds, the worſhippers of *Mahomet* durſt not revel ſo neer them, nor venture to ſteal their Children from them, * as alas, of late days they have done: In a word, by the means of thoſe Ships (had they ſtill continued under the Kings Command) all our poor *Chriſtian Brethren* had been pulled ere this, out of Bondage and Slavery from *Turkiſh* Dens, (through Gods aſſiſtance) as divers of them before had been: yea, and (as was noted before) all the people of this Kingdom had been intereſted in that ſo *Pious* and *Chriſtian* a *work*, by ſuch their *Contributions* of *Ship-money*: yet this was it they called their *great grievance*.

* 26. Children taken at once by the Turks from off the Coaſts of Cornwall, July Anno 1645.

And thus I have ſhewn in brief, the main things, for which the *King* was clamoured againſt at large: Now let all the World ſpeak, whether the *Church* and *State*, were unhappy under his *Government*, whether in the whole courſe of his *Reign*, he hath not approved himſelf

ſelf *a Defender of the True Faith, a tender Father of his Countrey, and ſincerely affected to his Proteſtant Subjects:* And whether theſe men be not highly ingrateful both to God and him, for their ſuggeſting the contrary.

But (ſay they) *in theſe Letters are things unbeſeeming a Prince who profeſſeth himſelf* to be ſuch a *Defender*, ſuch a *Father*, and ſo affected, and a *perfect Malignant* they pronounce him to be, that denieth this or cannot ſee it.

SECT. XII.

1. *The Adverſaries induſtry to find ſomewhat unbeſeeming the* King *in his Letters.* 2. *Certain Chriſtian Conſiderations propounded to the* Readers, *evidencing them to be free from any ſuch matter.* 3. *Of the Adverſaries pertinency in their Rebellious way; their endeavours that the* Kings promiſes *might neither be believed nor performed.*

§ 1. TO which we Anſwer and ſay, That were the *King* but an ordinary man, and did we obſerve ſuch things in his *Letters* as they pretend; yet remembring the benefits enjoyed by him, the perſonal vertues ſhining in

him, throughout the time of his *prosperity*, we should think it disagreeing both from *Christianity* and *Humanity*, to publish such our observations against him, in his *adversity*.

But considering him withal to be our *King*, our *Soveraign*, we are confident (if we did see any thing *unbeseeming*) that we are not bound to say we saw it, or tell others of it; nor do we indeed hold it lawful, but rather to hide it, or to make the best of it. *Apelles* was not bound openly to paint *Alexanders* skar, it was allowable for him, to lay his finger on it: nor was that other *Painter* obliged plainly to paint *Alphonsus* wry necked, it was lawful for him to make it so, as if he were looking up to heaven; for *Alexander* and *Alphonsus* were both Kings, and so is *Charles*, and by Gods grace shall still continue so to be, in despight of all opposers.

But in our view of these his *Letters*, we find that which we conceived might have made their hopes desperate of doing *his Majesty* hurt by their publication of them: and surely (we think) had not their confidence been great in that strong *infection*, which they suppose their own *Notes* upon them, do carry with them; the World had never seen them: for whereas heretofore, their endeavours were, to darken and disparage the *intellectual vertues* of their *Soveraign* (and paradventure *his Majesties* easiness at first, in believing them to be *Honest men*, upon their Religious *Pretences* and *Protestations*,

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gave too great a furtherance to that deſign, *David* upon like grounds was ſo deceived in *Achitophel.*) But now theſe his *Letters* have quite dampt that buſineſs, for they diſcover in him ſuch *Strength* of judgment, ſuch *Abilities* of mind, and *Dexterity* of parts, that we are confident in this their divulging of them, an everlaſting check is given to their malignant Accuſation. And now his *Moral Vertues* only are the *Objects* of their *Spleen*, which by their tongues and pens, they hope to blemiſh and defile, and from theſe his *Letters*, they hope ſomewhat may be made uſe of to their aſſiſtance. But what that *Somewhat* is, will be ſeen hereafter: In the mean time, I ſhall be bold to propoſe a word of advice to the *Readers* of theſe *Letters*, to be obſerved by them in their peruſal of them: For as my *Duty* doth conſtrain me to defend my *Soveraign*, ſo my *Conſcience* and *Charity* doth perſwade me to adviſe my *Brethren*, for their good: though I know the Enemies think to ſcare me and all men elſe, with the name of *Malignants* for performing either: theſe men in their impudent *Notes* have one ſpecial paſſage (amongſt others) to this purpoſe, (*Page* 46.) Their words are theſe,

Libel. *The* King *will declare nothing in favour of his* Parliament, *ſo long as he can find a party to maintain him in his oppoſition, nor perform any thing, which he hath declared, ſo long as he can find a ſufficient party to excuſe him for it.*

We gueſs to what purpoſe this is ſpoken, *viz.* To intimate that all ſuch, who (out of *Conſcience* or *Duty*) ſhall endeavour to *Vindicate the King* from their unjuſt Calumniations, and to preſerve people from their ſnares, ſhall be accounted *Maintainers of oppoſition*, and *Excuſers of ſin*; and as ſuch perſons they intend either ſecretly, or publickly to murder and maſſacre them: But we hope (through Gods good grace) that neither their tongues nor their ſwords, ſhall ever terrifie us from diſcharging our Conſciences: and we are confident that our God whom we ſerve, who is the *God of Peace and Truth*, will witneſs for us, that we neither delight in *maintaining ſtrife*, nor yet in *excuſing ſin*. And for this *advice* which ſhall be propounded, let the Readers examine it, by the *Goſpel*, and if it be not agreeable unto that, let no man follow it, or regard it: It is this,

§. 2. If they meet in theſe *Letters* with any thing, which (in their apprehenſions) ſeems to ſpeak a failing on his Majeſties part, in performing what he had formerly promiſed (which indeed is one main thing that theſe *King-accuſers* labour to faſten upon the Readers faith:) before they imitate theſe his Enemies, and paſs a ſentence peremptory and condemnatory againſt their *Soveraign*, let them but conſider of theſe three particulars:

1. Whether the King was *Able* to keep his word, in thoſe things wherein he is apprehended to have failed: whether the cauſe of that failing,

failing, was not rather *Lack of Power*, then want of will: and whether his diſloyal ſubjects (who are moſt apt to accuſe him) were not they that *Robbed* him of his power, and on ſet purpoſe, do ſtill detain it from him: Our obſervation of them hath been this: They wanting matter to make their *King* odious to the World (as they deſire he ſhould be) did labour all they could to diſable him, from doing as he had ſaid and purpoſed: that ſo they might (upon his failing) have ſome pretence, to tell the people, he was *Perfidious* and a *Promiſe-breaker.*

2. Whether the Kings promiſes when firſt made, were not intended performable only upon the *Condition* of their *Faith* and *Obedience*, who now tax him; and whether they have performed their duties in thoſe particulars: we conceive that as Gods promiſes, ſo the Kings, are made upon ſuch ſuppoſals. *If ye be willing and obedient* (ſays God) *ye ſhall eat the good of the Land; but if ye refuſe and rebel, ye ſhall be devoured by the ſword:* Iſa. 1. 19, 20. and again, *The Lord will be with you, while you be with him, but if ye forſake him, and walk contrary unto him, He will forſake you, and walk contrary unto you.* 2 Cor. 15. 2. If the Kings *promiſes* ſhould be more abſolute then Gods, they might be ſinful; and ſo a ſin, to keep them, though he had *power*; beſide, *Faith* and *Obedience* doth not only make people capable of the thing promiſed, but doth alſo inable the party promiſing to make

his intended goodneſs manifeſt. It is ſaid that *Chriſt could do no mighty works* in a certain place) *becauſe of the peoples unbelief*; Mat. 13. 58. Mark. 6. 5. Did mens unbelief weaken Chriſts hands, and can it ſtrengthen theſe of the King? I conceive no man can juſtly tax the King of any breaches in this kind, unleſs they can ſhew, that his *promiſes* were abſolute, and notwithſtanding their *continuation* in Rebellion and oppoſition againſt him; or at leaſt can name ſome one particular of them (for which they took his word and waited on him, in the way of obedience) which he did not perform to the uttermoſt of his power.

3. Whether thoſe men (who take ſuch pains to have the *King* accounted in the World a *Promiſe*-breaker) be themſelves free from the ſame crime; whether they have been preciſe, and punctual, in keeping all their *Oaths*, *Promiſes*, and *Proteſtations* made unto the *King*: If not, it may be ſuſpected that their *Policy*, is greater then their *Honeſty*; and that they hope to cloud their own fault, by means of this duſt which they raiſe againſt the *King*; as conceiving that men will not be ſo *uncivil*, as to think them guilty of that which with ſo much mouth and fierineſs of Spirit, they cenſure in the *King*. And yet (verily) many are of opinion, that it cannot be ſhewn, from any ſtory, that there was ever a like pack of perfidious wretches, under the cope of Heaven, profeſſing the Chriſtian Proteſtant Religion, that have broken more

Oaths

Oaths of Allegeance, *Bonds* of obedience, and *Proteſtations* of *Loyalty*, then theſe have done.

Again, I do further adviſe the *Readers*, that if (from any paſſages in theſe *Letters*) they ſhall conceive they ſee in the *King* ſome failing, concerning his *truſt* and *dependance* on *God*; that he doth not ſo totally caſt himſelf upon his ſtrength and providence, as in their thoughts, it beſeemeth the *Anointed* of the Lord; as at the beginning of his troubles he reſolved to do, but ſeems to look out for other helps, as of *Forreiners*, and people of another *Religion*, which (in their apprehenſions) is not ſo proper for him (a *Proteſtant* Prince) to make uſe of: Yet before they paſs a *rigorous cenſure* againſt him (after the manner of theſe men) let them alſo conſider of theſe three particulars.

1. That the *King* is in the ſtate of *Mortality*, and ſo hath frailties in him as well as others: Nor was it ever known, that *Faith* was at all times alike ſtrong and lively in the beſt *believers*; ſometime they have relied wholly upon God: but ſometimes again they have been full of doubtings, ſpecially when afflictions have been hard upon them, and God ſeemed *to ſtand afar of*. *David* at ſome time thought that God had quite *caſt him of*, *and forgotten him*; Pſ. 13. 1. 2, &c. though ſome time again, he could ſay, that *God was his ſalvation*; and when *Peter* that great *Apoſtle* felt himſelf ſinking, his *Faith failed him*; Mat. 14. 30. Now conſidering how tedious, bitter, and heavy, the

Kings afflictions have been, we (who are more frail) ſhould rather magnifie and admire the ſtrength of *Gods grace* in him; that hath ſupported him ſo far, and ſo long, then condemn him for his weakneſs; the beſt of us (perhaps) had deſpaired, and been diſtracted or dead long ere this, under the like continuance of a far leſs burden.

2. That *neceſſity* is a *Tyrant*, and forceth men beyond their *wills* and *purpoſed inclinations*, and, therefore ſaid *Seneca* well, *Magnum imbecillitatis noſtræ patrocinium neceſſitas, quæ omnem legem frangit*; It breaks all laws and reſolutions, and thruſts a man with a kind of Authority into by-paths: it did *David*, when (notwithſtanding Gods particular promiſe to ſettle him in the Throne of the Kingdom, and after a large and frequent expence of Gods delivering him from *Saul*'s rage) he ſaid, *I ſhall one day periſh by the hand of Saul*; 1 Sam. 21. 7. and thereupon uſed (that which is now counted an indirect means) for his preſervation, the help of *Forreiners*, and men of another *Religion*: He ſought protection from *Achiſh* King of *Gath*; 1 Sam 21. 7. and indeed behaved himſelf in his Court (being there alſo put to his ſhifts) ſomewhat unſeemly. And ſo *Abraham*, notwithſtanding *God* had promiſed him his ſpecial guard, whereupon he had the more reaſon to be confident, and to depend upon him, yet being in a ſtrait, to ſave his life, uſed an undirect mean two ſeveral times, and hazarded the loſs of his *Wives* Honour; *Gen.* 12. 12. 20. 2.

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Our *King* hath had no ſuch perſonal and ſpecial promiſes of *Gods preſervation*, as thoſe Holy men had, therefore if he had been ſo weak in faith (as ſome apprehended him) yet had he ſhewn himſelf therein, but *the ſon of David*, the ſon of *Abraham*. It would doubtleſs better become the beſt of us, to pray with the Pſalmiſt: *Let not the rod of the wicked, lye alway upon the back of the Righteous, leſt the righteous put forth his hand unto wickedneſs*; Pſal. 125. 8. then to condemn or cenſure a righteous *Prince*, for his putting forth his hand for *Forrein* help, in a cauſe of this nature, when he is in danger to be deprived both of life and kingdom: but more of this hereafter.

3. Let it be remembred how guilty of hiring and imploying *Forrein* aid, theſe his *Accuſers* with their *faction* are, who oppoſe his *Majeſty*: notwithſtanding that great ſtrength of ſhips, arms, wealth and men, which are at home under their Command, they have the aid of all men, whomſoever they can get or hire, to help them in ſpoiling the King, they called in the *Scottiſh* Nation to this purpoſe, *and it is well known* by divers where

* *neer 30. of their men being at once taken together Priſoners, were found upon examination to be of ſix ſeveral Nations, and all Papiſts*: wherefore then, may not the *King* fight with his Enemies at their own weapons, and oppoſe *ſtrangers* to *ſtrangers*, *Papiſts*,

* In *Cornwall* when *Eſſex* his Army was there defeated by *his Majeſty*.

Papists to *Papists*? Is it ſo great a ſin in him to to uſe ſuch men, and are they no whit to be blamed for the ſame thing? may not he with as much dependance upon *God*, do in his neceſſity, what they do in the midſt of plenty? may they imploy *Forrein* aid to thruſt him out of his inheritance, and may not he with as good leave make uſe of the like, to keep the poſſeſſion of what *God* hath given him? ſurely upon this conſideration, if the *King* for his part, be worthy of *cenſure*, they alſo deſerve a portion of the ſame *Condemnation*: no Honeſt man but is of this judgment.

This is that advice which I propound to the *indifferent Readers*: and which I conceive to be moſt agreable to *Chriſts Goſpel*: if they now pleaſe to follow it, they may (through Gods bleſſing) not only be kept out of a ſinful path, but alſo have better ſatisfaction, in the matter diſcourſed upon, then they are likely to receive from theſe *Annotators*, whom I write againſt; for theſe High-Boys ſay plainly, that all ſuch who are not of their opinion, are *perfect Malignants, and not worthy of any reply or ſatisfaction*, at all in this point, *viz.* at their hands. And they further proceed ſaying,

Libel. *Our cauſe is ſtill the ſame, as it was when the King firſt took Arms, and as it was when the King made moſt of theſe Oaths and Profeſſions. Our three Propoſitions concerning the* Abolition of Epiſcopacy, *the* Settling the Militia *of the three Kingdoms in good hands, by the adviſe of Parliament,*

liament, the Vindication of the Iriſh Rebels, *being all our main demands at the Treaty in* February *laſt, and no other then the Propoſitions ſent in* June, 1642. *before any ſtroak ſtruck, will bear us witneſs, that we rather have ſtraitned, then enlarged our Complaints. But were our caſe altered, as it is not, or were we worſe Rebels then formerly, &c.*

Theſe words are added to evidence their former, And the Argument in them ſtands thus,

If our Cauſe be ſtill the ſame as at the Beginning, and our ſelves as bad Rebels as we were at firſt, then the King is ſuch a one as we do repute him, *or would have him believed to be, and thoſe that think better of him are perfect Malignants, and as unworthy of future ſatisfaction, as we judg them*; But our Cauſe is ſtill the ſame, *as it was at the firſt, and we are as bad Rebels as at the beginning*, Ergo,

The *minor* in this ſyllogiſm we ſhall eaſily grant: But did we not underſtand how unworthy we are in their account of any reply, we ſhould be bold to deny the *Major*: For we conceive not, how either the *unalterableneſs* of their *Cauſe*, or their *perſiſtency* in maintaining it, can prove the *King* (who oppoſeth it and them) to be as they report him. Indeed if their *reports* of him were of a clean contrary nature to what they are, the Argument might well ſtand, for the longer he perſeveres to reſiſt *Rebellion* and *Rebellious-men*, the more fully doth he approve himſelf

himſelf according to his Title and Profeſſion, the *Defender of the True Faith*, *and a tender Father of his Country*; for the *continuance* of their Cauſe, and of them in their way, ſpeaks a *continuance*, if not an *increaſe* of their *ſtrength*, and this muſt needs infer a *decreaſe* of the Kings *power*, becauſe what they have is taken from him: and the Kings weakneſs affords an opportunity of ſhewing his own true worth. He being debarred of outward aſſiſtance and ſupportments, is ſeperated from that, which makes disfigured Monſters look handſomly. *Patience* is a more ſubſtantial vertue then *Temperance*, and he that endures famiſhing without alteration, hath more vertue, then he that comes from a feaſt without a ſurfeit.

But I will not ſpend words to them that liſt not to reply, wherefore deſiring all men to obſerve the *ſimpleneſs* and *inſufficiency* of their *Argument*, for the proof of what they would have it; I ſhall ſhew the reaſon why their *Cauſe* is ſtill the ſame as it was at the beginning, when the *King* firſt took up Arms in his own defence. It is (in a word) becauſe themſelves are ſtill the ſame. *Traitors*, *Heady*, *High-minded*, *Lovers of themſelves* (of their own luſts and wills) *more then of God* their *King* and *Country*; nor indeed, can men ever love, where they have cauſe to fear: they muſt ſtill miſtruſt, without all hope of reconciling whom they have injured beyond all remedy of amends; *Injuriam qui tulit oblivi ſci poteſt*, *qui fecit nunquam*; though the

the *King* in his goodneſs may forgive, yet they in their guiltineſs cannot believe: and therefore *they are ſtill the ſame men, and their Cauſe is ſtill the ſame.*

Beſides, they have entangled themſelves in ſuch a labyrinth of miſchiefs, as (in their own apprehenſions) they have no place left of acknowledging their errour, without a total ruin, both of their Eſtates and Perſons, therefore alſo have learned the wiſdom of *Spes quiſq; ſibi, &* μιμνήσω ἀπιστεῖν, *they are ſtill the ſame men, and their Cauſe is ſtill the ſame.*

And moreover too, ſhould they deny themſelves in the leaſt particular, or detract an hairs breadth from thier firſt poſition, what a *Jealouſie* might it breed in peoples heads of their *infallibility?* how eaſily might thoſe whom they have led all this while on the blind ſide, ſuſpect them alſo erroneous in other matters; and ſo might they come to be deſpiſed in thoſe minds, wherein hitherto they have been enſhrined with all devotions. Peoples love is commonly according to their hope, it grows and fades with it; therefore ſhould their hopes in theſe *new Stateſmen* begin to fail, their love towards them might fail too; yea, and perhaps be turned into hatred of them; and ſo people returning to their former *Loyalty*, might force thoſe *grand impoſtors* (that have ſeduced them) to yield up the *Militia* to its right owner, and betake themſelves to the due order of their predeceſſors in former *Parliaments*, which to do, as yet they have

have no intention, and therefore are *ſtill the ſame men, and their Cauſe is ſtill the ſame*, as at the firſt, when they forced their *Soveraign* in his own defence, to make uſe of thoſe few Arms his friends brought him, even to maintain that breath, which *God* had given him.

At which time to diſſwade (if poſſible) from this unnatural War, which he ſaw they did intend (and foreſaw would be deſtructive to his poor Subjects) the *King* endeavoured to heal their ulcered minds with all *Princely favours*, and true ſhews of truſt; to which purpoſe, he made many of thoſe promiſes, which they reckon up (in a reproachful way as not performed by him) at the end of their *Notes*; and wanting other means to manifeſt further the *reality* of his heart, in thoſe his profeſſions (they having robbed him of all his power) he did for their very ſakes (that they might have the more aſſured confidence) confirm his *promiſes* with an *Oath*; but they being otherwiſe reſolved (as now appears) would themſelves believe neither; nor would they (ſo much as in them lay) ſuffer any others to credit any thing which the *King* did ſay or ſwear. How many Loyally diſpoſed *Miniſters* did they impriſon, and take their livings from, only for endeavouring to make their *Soveraigns* honeſt mind known unto his Subjects by publiſhing his *Declarations* (upon his Command) to that purpoſe? And how many times alſo did themſelves ſet forth perverſe

Notes

Notes and contradictory *gloſſes*, upon the *Kings Books*, that ſo the people might learn from them, to miſconſtrue his *ſincere* and *good intentions*. Indeed becauſe they were but *new Statemen*, many of us thought it rather an *ignorance* in them of Wars miſeries, then any *reſolved purpoſe* of acting *Nero*, in deſtroying their own Mother *Church* and *Nation*, which cauſed them at firſt to take up *Arms*; for though an eaſie Capacity might fore-ſee that they could do nothing by ſuch an enterprize, but increaſe their own ſins and the ſins of the Kingdom; yet we were willing to lend what *Charity* we could to the worſt handed undertaking: but their perſiſtency in their ſavage courſe makes us now fear, that even *Ahab*-like they ſtrook at firſt of all a Covenant with Hell it ſelf, and *ſold themſelves to work wickedneſs*. But (alas, alas!) beſides their loſs of Chriſt and God, what will they purchaſe hereby to themſelves? not the Titles of *Fathers of their Countrey*, as they might have done, had they behaved themſelves accordingly, and believed their *Soveraign*: But *Maſters of a ſlaughtery* will they be called, becauſe they delight ſo much in the *ſlaughtery* of mankind: Poſterity will judge them to have been Satans *darlings* in their generations: the *fore-men* of his ſhop, whom he employed to act his moſt glorious *Stratagems*, his *generoſa ſcelera*, his choiſeſt villanies, his *Divina myſteria iniquitatis*, his Divine myſteries of iniquity: Indeed they have (*Manaſſeh*-like) filled the

Nation

Nation with innocent blood; 2 *Kings* 21. 16. and made the whole Land a very *Acheldama* or field thereof: And O that it would pleaſe the Judge of all the World to deal with them, as he did with that *Manaſſeh*, bring them into Bonds and Chains, that ſo if poſſible they might be humbled, as he was, before they go hence and be no more; 2 Cor. 10. 12. but I return to them.

It is yielded (as they ſee) that 'twas the truth they ſpake, when they ſaid, their *Cauſe was ſtill the ſame, as when the King firſt took Arms, and as when he made moſt of his Oaths and Profeſſions.* And ſo in like ſort is our God the *ſame* ſtill, as when the King was firſt at *Nottingham*, and there ſet up his Standard: But they tell us further, to their former purpoſe, that, *their demands at the Treaty in* February, *were no other then thoſe ſent in* June, 1642, *before any ſtroak ſtruck.* Which Argument they repeat over the ſecond time, in the 53. Page of their Notes, to the ſame end alſo; *our demands* (ſay they) *at Uxbridge in* February, 1644. *were the very ſame as they were in* June 1642. (indeed they are as bold, as high, as unreaſonable to the full: *Ergo* (ſay they) *The King hath no reaſon to look upon us now, any otherwiſe then as he did then.* All this is very true; who denies it? theſe men (ſure) love to diſpute with their *own ſhadows*: The *King* had cauſe to look upon them then, as he doth now; though now he hath cauſe to expreſs himſelf further againſt them, then he did then: It is the courſe which God himſelf

himſelf takes when people rebel againſt him: He endeavoureth at firſt to reduce them by promiſes and allurements, unto obedience; but if they ſlight and contemn theſe, and oppoſe him the more for his lenity and goodneſs, he then uſeth to expreſs himſelf with more *wrath* and *ſeverity* againſt them, and hath reaſon for it: we do not apprehend that the *King* can tranſgreſs (what ever theſe men ſay) ſo long as he walks in the way of God; though he did not call them by their *proper name* at firſt, yet now he may.

But for this their Argument, which they ſeem (by their often uſe of it) to be ſo proud of; had they any true touch or taſte of Chriſtianity in them, they would bluſh to uſe it. The *Propoſitions are the ſame now as they were two or three years ago*, ſcil. full as high, full as unreaſonable: and is this to their commendation? Is it to their praiſe, that the ſhedding of ſo much Chriſtian blood, hath wrought no *Remorſe* at all in them? no obedience at all to Gods word (which commands, *if poſſible, to live peaceably with all men?*) no *ſubmiſſion* to their *King*, who hath ſo often woo'd them with the tenders of mercy and pardon, to be quiet? No *Humanity*, no *Pity* to their poor Native Country, that lies a bleeding to deſtruction? Is this a matter to be gloried in now, that they are ſtill as ſtiff as ever? as far from practiſing the firſt leſſon in Chriſt's School (the point of ſelf-denial) as if they had never heard one word of Chriſti-

anity? ſurely this their glory will one day be their ſhame; and God grant it may ſo be, before the great day, that then (if poſſible) they may find mercy.

Truly this their impenitency, and hardneſs of heart, may afford us great matter of Admiration; that neither all the blood that is ſhed, nor Gods protection of the *Kings* Perſon among ſo many treaſons and dangers; from their malice, and againſt ſuch multitudes of men, who both by ſecret treacheries, open Hoſtilities, foul mouths, black pens, and bloody hands, have endeavoured his ruin: nor yet thoſe remarkable judgments, upon *Brook*, *Hampden*, and *Hotham*, three of the firſt inſtruments of motion in this Rebellion; together with many other *Notable* Accidents of Gods providence, upon many other of their Aſſociates: * I ſay it may well be matter of amazement to us, that none of theſe things have been able to work any touch of Conſcience, or alteration unto good in them; pray God (therefore) they be not given up to a *Reprobate ſenſe*, and that the ſeal of damnation be not ſet upon them.

* And now of late they have been paid home in their own coyn ſo many ways (even as themſelves have dealt with their *Soveraign*) that they would confeſs with that Heathen King, *Jud.* 1. 7. (had they but as much ſenſe of the Deity as He) and ſay, As we have done, ſo God hath rewarded us.

Indeed (they ſay) they *have rather ſtraitned then enlarged their Complaints* (of which this their libellous and defamatory Book is a ſufficient

cient witneſs) their Propoſitions alſo they have ſtraitned from nineteen to three, but it is *proportione Arithmeticâ non Geometricâ*, for theſe three contain in them fully as much as thoſe nineteen, and more if poſſible. Well but what be theſe three Propoſitions which they now ſtick ſo cloſe unto? themſelves ſay, they are theſe in their order.

The firſt *concerns the Abolition of Epiſcopacy* (or pulling down of the *Church.*)

The ſecond concerns *the ſettling the Militia of the Kingdom in good hands by the advice of the Parliament* (or pulling down of the *Kingdom* or Kingly ſtate.)

The third concerns the *Vindication of the Iriſh Rebels* (or the full completion of a perfect *Babel.*) Indeed the method is rightly ſuted, for the reſtauration of a *Chaos.* Firſt down with a well governed *Church*, then with a well-ordered *State*, and then a Butcherly Confuſion follows preſently, not only in one but in all places. But I ſhall take the boldneſs to make a few queries about the particulars.

SECT. XIII.

1. *Of their Propoſitions at* Uxbridge: *Four pretences for their Abolition of* Epiſcopacy. 2. *Four true Reaſons of that their ſinful requeſt.*

§. 1. WHy the *Abolition* of *Epiſcopacy*? Was not their pretence and promiſe at firſt to make the Church *Glorious*, and according to the *Pattern of Primitive times*? and was not the Church then Governed by *Biſhops*? Was not the *Doctrine* and *Diſcipline* of this particular Church, ſettled here in King *Edward*'s days by *Biſhops* (who ſealed the ſame afterward with their blood?) and hath ever any particular *National* Church ſo flouriſhed, as this hath here done under that Government? did the firſt eſtabliſhers of any other *Eccleſiaſtical Diſcipline*, ever give ſo real and ſubſtantial a Teſtimony of confirmation as theſe did, to what they had in this kind done? Or was their work ever approved with a like meaſure of Gods bleſſing? Hath ever any one Church ſince the Aſcenſion of our Saviour, brought forth in four-ſcore years ſpace, ſo many Learned Men, Defenders of *Verity*, and Oppugners of *Antichriſtianity*? So many able Preachers and Expounders of holy

holy Writ? ſo many knowing Chriſtians, and well gifted people of all ſorts, as the Church of *England* hath done, under the Government of *Epiſcopacy?* And muſt it now be *aboliſhed* in all haſte? For what cauſes I pray? Pretences they have, which we will firſt conſider on; and their true reaſons afterward.

1. They ſay, becauſe 'tis *Impious*, *Unlawful*, and *Antichriſtian*, Were then thoſe Martyr Biſhops, *Cranmer*, *Ridly*, *Hooper*, *Latimer*, *Farrar*, all *Antichriſtian?* Were *Jewell*, *Downam*, *Andrews*, *Abbot*, *King*, and many others of that Order (that writ againſt *Antichriſt*) all themſelves *Antichriſtian?* Muſt Gods Wiſdom now receive a check for ſuffering his Church to flouriſh thus long under a Government *Antichriſtian?* Will this new Generation undertake to teach the Almighty alſo, to rule his Flock and Family (better then he hath hitherto done) by their *Abolition of Epiſcopacy?* Indeed ſome of them have taught that *Hierarchy* it ſelf was *Antichriſt*, though *Scripture* ſpeaking of *Antichriſt*, calls him *a man of Sin*; not *a ſinful Order* (if *Hierarchy* were any ſuch thing) but no marvel that thoſe who think they can teach God himſelf, do take upon them to contradict the *Scripture*.

O but (ſay they) *the Romiſh Religion is Antichriſtian, and the Government of that Church is by Epiſcopacy:* and yet this *Government* is more Ancient then that *Religion* (as now profeſſed) and therefore that *Religion* cannot make it *Antichriſtian:*

tichriſtian: Nor is that Church *Antichriſtian* becauſe of that *Government*; but rather becauſe the *precepts* of men there (like our *Ordinances* of Parliament here) are preferred before the Word of God. The *Biſhops* there are called *Antichriſtian*, becauſe (like our *men of Weſtminſter*) they are ſuch abrogators of, and diſpenſers with Gods Laws, and ſuch tyranous exactors and importuners of their own: Becauſe (like them) they are (or have been at leaſt ſome of them) ſo treacherous in their pretences, ſo barbarous in their executions, ſo contrary in their doings, to the meek and mild Doctrine of Chriſts *Goſpel*, breathing forth cruelty, fire and ſword againſt thoſe that are not of their own opinion, though no otherwiſe offending them, then in their deſiring to amend them; Becauſe they are in their conditions, ſo like nnto thoſe that would from amongſt us *aboliſh Epiſcopacy*, therefore are the *Biſhops* in the Romiſh Church called *Antichriſtian*, and for no other reaſon.

2. Their ſecond Argument or pretence why *Epiſcopacy* muſt be *Aboliſhed*, is, *becauſe* (ſay they) *all other Reformed Churches have aboliſhed Biſhops, and till we have aboliſhed them too, Reformation will not be perfect in this Nation.* This Reaſon is falſe; Or were it true, yet the concluſion from it, is moſt untrue: The Churches in *Denmark*, *Swevia*, and *Poland*, do retain *Epiſcopacy*, after the manner of the *Greek* and *Ruſſian* Churches, and thoſe of *Africk*, and the *Eaſtern*

Eaſtern Countreys. And for thoſe particular Churches that have aboliſhed that *Government*, it is firſt to be enquired (before there be a conformity to their practice) whether therein they have done well, or no, and whether ſince that time, they have thrived better without it, then we have done that have enjoyed it. If it be remembred, what is recorded to be ſaid, at the meeting at *Dort* to our Engliſh Divines, by ſome of them, that were ſent thither from thoſe other *Reformed Churches*, concerning their own unhappineſs, in reſpect of the want of ſuch an *Epiſcopal Government* as ours was, and concerning our Churches felicity in its enjoyment thereof; perhaps it would be concluded, that this ſimilitude aimed at with other Churches, is only in miſery and imperfections, and that other ſo much admired Churches comes ſhort in perfection of *Reformation*, and not ours of them; and *of this opinion (doubtleſs) were thoſe wiſe and Learned Divines of the Religion (as they are called) in* France, *who petitioned the* Cardinal Richlieu *(as I have heard credibly reported) that they might be permitted to have Biſhops over their Congregations*; But *he anſwered*, No, for then you would have at leaſt the face of a Church among you.

That Learned Gentleman Sir *Edwin Sands*, tells us in his *Europæ Speculum*, *that the Papiſts are more awed with the Reformation of Religion in* England, *then with that in any other Countrey, and have been* (ſays he) *more buſie in their*

attempts againſt our Church, as conceiving it to be moſt perfect of any other, in regard of that peaceable and orderly alteration introduced therein, which was not (ſays he) *in a tumultious headlong way, as was that in other Churches, but by the general conſent of the Prince and Realm, repreſentatively aſſembled in ſolemn Parliament, as alſo in regard of the continuation of the Government by Biſhops, and vocation of Miniſters, which the inconſiderate weakneſs of other Churches did not retain, or rather the violent wickedneſs of prophane men (coveting the Churches poſſeſſions) would not ſuffer.* Thus He.

But now we have (amongſt our ſelves) ſome above-board, who (it ſeems) are reſolved, though with the deſtruction of Church and Kingdom, to free the *Papiſts* from their Ancient dread; they will have all things here, as they are, and have been in other Churches: that former *orderly Reformation*, which did ſo awe the Adverſary, ſhall be over-done, and made perfect by an heady *tumultuous innovation*; our Government by Biſhops ſhall be quite *aboliſhed*, even *root* and *branch*; and all the Churches Revenues ſhall be imployed to prophane uſes; that ſo we may be fully conformable to other *Reformed Churches*, this is the iſſue of their ſecond Argument.

3. Their third pretence to the ſame purpoſe is this, *Biſhops muſt be aboliſhed, becauſe they have been (eſpecially of late) ſuch enemies unto, and Perſecutors of Gods people, viz.* thoſe of their

their Faction. For (as if they were all Kings of *China*) they ingroſs to themſelves the Title of *Filios Cæli*, Gods Children, Heirs of Heaven, with excluſion of all that be not of their opinions, I pray God they may prove ſo at laſt: but as yet (ſure we are) their actions proclaim them to be *Filios Inferni*, rather.

The *Biſhops* in regard of their Office and Place in the Church, were bound in Conſcience, as they would anſwer it to *God* and the *King*, to ſuppreſs *Schiſm*, to keep down *Faction* and *Rebellion*, and to puniſh thoſe that were *Seditious*; and they apprehending (from ſome ſtrange poſitions vented in Pulpits, and from the refractorineſs which they found in ſome ſpirits, unto the *Government* eſtabliſhed) that ſome great miſchief was in hatching, did endeavour to hinder the ſowing of that ſeed, which hath brought forth theſe bitter fruits, which now (alas!) this whole Nation feeds upon, and weeps under. Now becauſe they would not ſleep, and ſuffer thoſe *envious ones* to ſcatter their tares into peoples Hearts, ſo quietly as ſome deſired, therefore they open the mouth againſt them, as againſt the *Enemies* and *Perſecutors*, of *Gods people*. Perhaps (as was ſaid before) every particular of the *Biſhops* might not be ſo wary and conſiderate, in management of what they did, as had they known the event of things they would have been: and perhaps too, they employed perſons of too courſe or baſe an Alloy, to act in the buſineſs, who pulled up *Wheat* and

Tares

Tares together, or peradventure ſometime, and in ſome places the *Wheat* alone, and not the *Tares* at all; and ſo the *Biſhops* good intendments became ſcandalous, by the illneſs of their inſtruments: But I believe now (experience hath taught it to all ſober men) that it will be confeſſed, the *Biſhops* were not ſuch great perſecutors of *Gods people*, or *Hunters of Chriſts Flock*, as was ſo loudly voiced, but rather *good Sheepherds* that endeavoured to keep under thoſe ravenous Wolves, who now ſo much deſtroy it. Ask but the *Countrey-Farmer*, and even he will now tell you, that ſince the *Abolition of Epiſcopacy*, hath been in hand, Chriſts Sheep and his, have had but unſafe and unquiet paſturage, in compare with that, which they enjoyed formerly; and thus have we ſeen the ſtrength of their third Pretence or Argument.

4. A fourth follows, and 'tis this, Epiſcopacy muſt be aboliſhed, *becauſe it hinders the puniſhment of ſin, in that brotherly way, which ſuits with Chriſts rule in the Goſpel*, which ſays, *if thy brother offend, firſt, tell him of it in private between him and thee*, if he do not reform, then *carry two or three with thee*, and admoniſh him the ſecond time; if he will not yet hear, then *Dic Eccleſiæ*, tell it to the Church, and make a publick manifeſtation of his wickedneſs. But by the *abolition of Epiſcopacy*, this diſcipline of Chriſt ſhall be ſet up; mens reputation may be ſaved, and their moneys too (which is needleſſly ſpent in Biſhops Courts) and people may be kept in good awe without charges. So

So they ſay: And the War they have raiſed to puniſh *Delinquents*, doth ſufficiently diſcover their *brotherly way:* but not to inſiſt upon that; let us conſider how well they have begun to put their *diſcipline* in execution with particulars. Firſt, in the publication of their ſo much ſtudied and unmannerly *Remonſtrance* againſt the *King*, they begun their *diſcipline* at the wrong end, even at *Dic Eccleſiæ*, or at *Dic Mundo* rather, before they ſo much as touched upon a firſt or ſecond *Admonition:* Yea, and though his *Majeſty* before-hand, by his ſuppreſſing offenſive Courts, and eſtabliſhing a *Triennial Parliament*, had largely teſtified his reſolution of rectifying what was amiſs, had the things been true which they charged upon him.

And 2. how *Eccleſiaſtically* have they dealt with him now alſo, in their divulging theſe his *Letters*, whereby they have done their worſt to make him accounted an *Heathen* and a *Publican*, without ever ſo much as the leaſt hint or *brotherly Admonition* before-hand. But perhaps they'll ſay the *King* is a ſingular perſon, and conſidering the ſtate of oppoſition, wherein at this preſent he ſtands with them (or they with him;) he is not worthy or capable of any ſuch reſpect at their hands. Let us conſider therefore, how fairly they have proceeded with others, and how according unto *Diſcipline*.

And to this purpoſe, let us but remember one particular which was before mentioned,

viz.

viz. how at their firſt meeting, when they took from the Biſhops power of puniſhing ſin; they made a kind of a publick *O yes*, to the whole Kingdom, and put the ſame in Print, that none might plead ignorance of it, and ſent it into all parts and corners of the Land; whereby they invited all the *Raskality* of the Nation, to bring up to *Weſtminſter* all the complaints they would or could againſt the *Miniſters of Jeſus*; which were there received with all alacrity and cheerfulneſs, though never ſo falſe or ſo malitious: and in their open *Committees*, the Man in the Chair would give the Title of *Sir*, and *Maſter*, at every word, to the baſeſt beggerlieſt villain, that had but the fore-head to come before them, and act the Devils part againſt his *Miniſter:* and ſometimes alſo on the other ſide, he would rattle up and be-*Sirrah* the Meſſenger of the Lord, before the *Rabble*; and all this before any firſt or ſecond Admonition; yea perhaps, before they knew upon proof whether he were guilty of any fault or no; only they ſaw ſomewhat written againſt him in a paper.

And then further yet, leſt the negligent World, ſhould chance to forget in after-Ages, this remarkable Act of *Zeal* and *Diſcipline* in them, concerning the *Reformation* of the Clergy: One *John White* (then a choice Member of the *Lower-Houſe*, though now gone to his *proper place*) did make a Book, and *Authorized* it his own ſelf, wherein the ſaid preſentments though

though never proved) were tranſmitted to poſterity, and this was his *Dic Eccleſiæ.* And to the end that foreign Nations alſo, as well as the Children yet unborn, might the more fully note, and know the Chriſtianity of theſe *Aboliſhers of Epiſcopacy*, they *Authorized* in like manner one *William Prin* (a dear friend we may be ſure of the *Biſhops*) to write an Hiſtory in two Volumes (beſide his Commentary upon the *Arch-Biſhops Note-Book*) wherein all the obliquities of the *Biſhops* that were whiſpered, or could poſſibly be invented, were at large recorded, which was a *Dic Eccliſiæ* to the purpoſe.

If Prin *had made good uſe of that great Reading, which he would the World ſhould think him guilty of, he might have remembred that the Ancient Councils, when they deprived any* Biſhop, *never recorded the Offence, but buried it in perpetual ſilence.* Or had reaſon bore any ſway in him, though things blame-worthy had been in the *Biſhops*, yet to aſcend from their Perſons, unto their Calling, and to draw that into queſtion, he would have judged it high Injuſtice? but for thoſe his Books, I leave him to the torture of his own Conſcience: when he writ them, he was (ſurely) in that his *Tartarean Extaſie*: which his brother *John Goodwin* affirms him to be ſometimes in, and *then* (ſays he) *he ſpeaks the Dialect of Dragons.* (And by the way) that the World may the better know him, let but the Teſtimony be remembred, which the

the ſaid learned brother of his, gives publickly of him: *Since the Mountains* (ſaies he) * *were brought forth and ſettled, it may probably be thought, that there was never any ſon of* Adam, *whoſe pen made a broader digreſſion, from that Chriſtian brotherly way, which himſelf ſpeaks of, then his own; for look as low as the Earth is beneath the Heavens, ſo far is Mr.* Prin's *way of dealing with his friends, beneath that which is Chriſtian and brotherly:* (and if ſo, we cannot ſuppoſe him, to deal with thoſe, whom he accounteth his enemies:) *He can ſpie Bears and Tigres, Lyons and Dragons, where other men can ſee nothing but Doves and Sheep; and hath eyes given him to condemn all the World beſide of blindneſs*; this is the very Teſtimony which *John Goodwin*, one of the Parliament Miniſters, *Pag.* 12. giveth to the World of *William Prin*; and *He profeſseth ſolemnly withal, that he himſelf can hardly refrain, from taking a ſolemn Vow and Proteſtation, in the ſight of God, Angels and Men, to have no more to do with him, either in word or deed, until he turns Chriſtian:* But (as I ſaid before) I leave him to the torture of his own Conſcience, as well as to *John Goodwin*'s cenſure, and return to my proper buſineſs.

* Calumny arraigned and caſt: Or, anſwer to *Prin*'s rank paſſages, in his Book entituled, Truth Triumphing over falſhood. Pag. 14. Pag. 13. ejuſdem.

I remember the fore-named Sir *Edwin Sands* in his fore-mentioned Diſcourſe, tells us, that when he writ the ſaid book (which is above 50 years

years ago) *the Papiſts (in their hatred againſt the Church of* England*) did give out, that they had a Book in hand of the lives of the Miniſters of* England, *viz.* of defamation againſt them: if that Book be not yet out (as for ought I know it is not, for want of matter perhaps to make up, or ſtrength to bring forth:) they may now ſpare themſelves the labour, for *John White* and *William Prin*, by ſtrong Authority, have done the work for them; and with as perfect ſpight and vileneſs, as the worſt of them could poſſibly have done it.

I wiſh with my ſoul that diſſolute and corrupt Miniſters, upon ſufficient Teſtimony of their guilt, had in a due and orderly way, received exemplary puniſhment, to expiate the ſcandal and reproach, which by their means hath been caſt upon our *Holy Office* and *Function:* but undoubtedly the courſe which *Prin* and *White* have taken, and which theſe *Aboliſhers* of *Biſhops*, have countenanced them in, is moſt baſe and beggerly; and altogether unworthy Ingenious and true Noble Spirits: Sure, had their delights been, to have ſoared on high, in the pure and candid paths of verity, they would have diſdained, in that ſort, to have raked in the puddles of obſcenity: but in that, to their baſeneſs of diſcoveries, they have added *Injuſtice* too, and ſuffered *Malice* to prefer, *Spight* to increaſe, and *Slander* to taint, all that was done in this nature; they have deſervedly purchaſed to themſelves a place with the grand

Calumni-

Calumniator himſelf, whoſe Title is, *The Accuſer of the brethren.*

And thus we have ſeen what their grand pretences are, for the *Abolition of Epiſcopacy:* now we ſhall note their true reaſons which are theſe, ſome ſay,

§. 2. Firſt, *Becauſe Epiſcopal Government, confines people* (as Gods Word doth) *to the Bonds of Wedlock*, and puniſheth thoſe that vitiate themſelves in forbidden paths, by ordering them to ſtand in a *White-ſheet*, or to pay a good ſum of Money for a Commutation: Yea, ſome perſons of place and note in the World (who think it no ſhame to *commit* folly, but to be reproved for it) are liable to ſuffer rebuke, and ſo diſgrace (as they take it) for their wantonneſs; if *Biſhops* continue ſtill Honourable and in eſteem amongſt us (for the outward Dignity of the reprover adds much vigour to the reproof with ſome men:) Wherefore that people might be free, and enjoy their Liberty without Check or Controul, the *Perſons* of *Biſhops* muſt be vilified, their *Eſtates* and *Revenues*, taken away from them, and their *Juriſdiction* from henceforth quite aboliſhed.

Indeed it makes all modeſt men bluſh to hear what Harlottry and filthineſs is voiced to be practiced and countenanced (even by them that would be eſteemed the *Reformers* of our *Church* and *Nation*) ſince the *Courts* which puniſhed that Sin, have been ſuppreſſed (notwithſtanding Gods heavy judgments upon the Nation

Nation ever ſince ;) nor muſt men now ſpeak their minds freely, for fear of being accounted *diſaffected perſons*, *Enemies* to the *State*, and to the *Priviledges* of *Parliament:* But as Saint *Paul* ſaid in his time to the *Corinthians*, ſo I muſt ſay (for I am Gods Miniſter) to thoſe above-board in theſe days, *I hear there is ſuch fornication commited*, and ſuch filthineſs ſuffered to go unpuniſhed *amongſt you*, *as is not to be named among Saints*, much leſs to be connived at, by them that would be eſteemed members of the *High and Supream Court of Juſtice.* It was not thus when *Epiſcopacy* was in force, nor when Biſhops had their place in *Parliament:* O might there but come forth an *Ordinance* to warrant and encourage all men to bring in Complaints againſt Bawds, Panders and Harlots, with their abetters and maintainers (as there was once to invite all that would, to bring in accuſations againſt Gods Miniſters) the world might haply ſee, or hear ſome new Centuries of ill livers, yea, and proofs too into the bargain: Yea perhaps they might hear how ſome unworthy *Members* have attempted to raviſh and deflour Ladies of Honour, and no puniſhment inflicted for the ſame ; How ſome others neglecting their own wives, have kept divers lewd women, yea,and allow yearly penſions to filthy Bawds to furniſh them with ſuch Commodities, for the ſatisfying their bruitiſh luſts and baſe appetites: How ſome have defloured young Virgins, whoſe Parents (in re-

ſpect of their abuſed Children) are unwilling to publiſh their diſhonour to the world: How ſome, having committed this vile wickedneſs with young Gentlewomen, have uſed (or adviſed) to means to hinder conception, yea and to deſtroy the fruit in the womb when conceived (which I believe in the ſight of God is no leſs than rank murder.) How ſome having undone Gentlemen of good quality, by taking away their eſtates) have taken advantage of the poverty of their Children, and allured their daughters (perſonable and proper women) unto their own baſeneſs, to the loſs of their Honours and precious Souls for ever; (and to continue in theſe courſes without controul is thought by many, to be one of the chief deſigns which divers of theſe new Reformers aim at;) I ſay, theſe and many ſuch like things might haply be evidenced to ſome mens ſhame (if they have any left in them) might but as free leave and Countenance be granted to impeach ſuch perſons, as was once to accuſe Gods Miniſters: Well, ſome men imagine this to be one reaſon of the Abolition of Epiſcopacy; that the *Fathers of Gods Church* might not have power to puniſh and ſuppreſs ſuch kind of offenders.

This reaſon I received lately from the judgments of others, and therefore thought fit to inſert it in the firſtplace with theſe that follow.

2. *Becauſe Epiſcopacy is the upholder of Truth and Order:* this is evident enough to be another reaſon: themſelves cannot deny, that the

the ſame was firſt ordained and eſtabliſhed in the Church, for a Remedy againſt Hereſies, Sects, and Schiſms (which even in the Primitive times began to ſpring up among Chriſtians; the Smectymniſts themſelves confeſs this) and alſo for the maintaining of *Order* and *Decency* in Gods worſhip and ſervice: wherefore truth and order, being the things which theſe men purpoſe to ſuppreſs and deſtroy (as appears by that in-let, which they have given to all falſe Doctrines and Teachers, and by that confuſion, which they have ſet up in all places) therefore a neceſſity lies upon it, *Epiſcopacy* muſt be *Aboliſhed*, as being a main obſtruction to that their intendment or undertaking: This is the ſecond.

3. *Becauſe Epiſcopacy is a great friend to Monarchy*, a main ſupport of it. *King James* upon experience and obſervation was wont to ſay, *No Biſhop, no King*; which ſaying, thoſe that found moſt fault with it, do now endeavour to make good unto the full; for they intend the utter deſtruction of *Monarchy* in this Kingdom (as will appear by their words anon) a form of Government indeed, which their *Faction* have alway maligned and laboured to deſtroy: *King James* in his *Baſilicon Doron* p. 4. (which he made before he was King of *England*) complains of the men of this faction, then in *Scotland*, how they did uſe to calumniate him in their popular Sermons, *not* (ſays he) *for any evil or vice in me, but becauſe I am a King, which*

they think the Higheſt evil: and again, *they informed* (ſays he) *the people that Kings and Princes, were natural enemies to the Liberty of the Church, and could never patiently bear the yoak of Chriſt* (which hath been the very Doctrine of theſe times.) Wherefore that wiſe King was moſt ſpecially careful all his days, to countenance and eſtabliſh *Epiſcopacy* in all his Kingdoms; not only as the main *preſerver of Religion*, but alſo as the ſpecial *upholder of Monarchy*; and he lays it as a charge upon his Son, to imitate him therein.

And indeed theſe Innovators know full well, that they cannot bring their deſigns to effect againſt *Monarchy*, without the *Abolition of Epiſcopacy*: for this keeps down thoſe unruly fiery ſpirits of the Miniſtry, which are uſed as chief *Incendiaries* in all State-*Combuſtions*; this reſtrains them from reproaching their betters, and *Speaking evil of Dignities*; this maintains that *Common form of Prayer* in this Church eſtabliſhed; by the uſe whereof, as by a daily Sermon of obedience, peoples hearts are ſeaſoned with *Duty* and *Loyalty*; *in that* they are taught continually *to acknowledge God to be *the only Ruler of Princes*, and the *Kings Heart to be in Gods Hand*, who alone muſt be ſought unto, to guide and diſpoſe the ſame; *in that* alſo we are all taught (as we are ſubjects) daily to conſider, that it is Gods Authority which the *King* hath; and that we are *faithfully*

* In the daily Collects or prayers for the King.

fully to ſerve, honour, and humbly obey him in God, and for God. Viz. becauſe God hath ſo commanded: and by many other ſuch like Divine and Godly expreſſions, people are taught in their uſe of that Book, to make profeſſion of their *Duty* and Loyalty unto their Prince; all which make directly againſt theſe men and their deſigns; therefore *Epiſcopacy* the upholder of this Book (as the main impediment to their Project) muſt down, and the *Common prayer book too*, without any reaſon * at all alleadged on their parts, that take upon them to be the *Aboliſhers*. In a word, *Epiſcopacy* with her *Common-Prayer Book*, will not admit *Treaſon* to ſtand in the firſt rank of Chriſtian vertues (as theſe *new Reformers* would have it) nor be held the faireſt and ſhorteſt way to Heaven; *Ergo*, She and that too muſt be both *Aboliſhed*; to make way for the downfal of *Monarchy*, in this late moſt flouriſhing and happy Kingdom: This is the third Reaſon.

* Stet pro ratione voluntas.

The fourth is, *becauſe the King at his Coronation, did take a ſolemn Oath to maintain Epiſcopacy*, it being the Government then Eſtabliſhed in the Church; and the endeavours of theſe men are not only to deſtroy the Kings *Honour*, by their *Tongues* and *Pens*; his *Body* and *Eſtate* by their *Violence* and *Opreſſion*; but alſo his *Soul* (if they can poſſibly) by forcing upon him, the guilt of perjury; which if they could effect,

beſide that unappeaſeable grief (which in ſo tender a *Conſcience* as the *Kings* is) they know they ſhould create, they would alſo purchaſe to themſelves, an Argument for confirmation of thoſe their ſlanders already caſt out againſt him, to the ſame purpoſe, *viz.* that *he is regardleſs of keeping his Oath and Promiſe.* And beſides too, if they can make him their *Inſtrument*, to ruin the *Church of God* (which he loves ſo dearly) and to deſtroy *Monarchy and Kingly Government*, whereby himſelf and his poſterity are ſupported: if they can make him their *Agent* to ruin himſelf, it will ſpeak them admirably gifted, and to have out-gon all the *Machivillians* that ever were before them: moſt worthy therefore, and fit to enjoy the *Supremacy* in the *State*, and to be feared of all people.

And then further yet, if they can get the King at their Motion, to *Aboliſh Epiſcopacy*; they ſhall occaſion him to break the Charge which his Father laid upon him to the contrary in his *Baſilicon Doron*, which he calls his Teſtament: The Charge and Caveat (Baſ. Dor. p. 42.) there given, is in theſe words: *Take heed (my ſon) of thoſe Puritans, which aim at a parity, who are the very peſts in Church and Common-wealth, whom no deſerts can oblige, no Oaths or Promiſes bind, they breath nothing but Calumny and Sedition, aſpiring without meaſure, railing without reaſon, and making their own imaginations (without warrant of the Word) the ſquare of their*

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Conſcience. I proteſt before the Great God (and ſince I am here, as upon my Teſtament, 'tis no place for me to lie in) that you ſhall never find with any Hye-land or Border-thieves, greater ingratitude, more lies, and viler perjuries, then with theſe phanatick ſpirits: And ſuffer not the Principals of them to brook your Land, if ye like to ſit at reſt, except you would keep them for to try your Patience, as Socrates *did an evil wife.*

Theſe were the words of the *Kings Father*, wherefore ſhould *His Majeſty* let theſe men, with his good will and approbation be principal in the *Church*, and yield for this purpoſe, to their deſires in aboliſhing *Epiſcopacy?* God (doubleſs) would be much offended with him, for not minding the Commandment of his Father: Yea, and peradventure too, theſe his tempters would go near afterward, to ſuggeſt unto his Subjects (for they have mouth and fore-head enough to do it) *that the King like his Predeceſſor,* Edward *the ſecond, had neglected to obſerve his Fathers Teſtament, and therefore (as one under Gods curſe) ought meritoriouſly to be dealt withal, as* Edward *the ſecond was, firſt depoſed, and then put to death*; and ſo would they make uſe of that Act of his, in fortifying themſelves another way, to do him a further miſchief: but God we truſt will prevent them and guid him.

And thus we have ſeen the true reaſons of their firſt Propoſition concerning *Abolition of Epiſcopacy: And we hope if his Majeſty be forced,*

as Henry *the Third was, to ſubſcribe to any thing againſt his will, he will do as ſome of the Martyrs have done in a like ſtrait: firſt of all require of them that urge theſe* unreaſonable Propoſitions *upon him (before he ſigns them) to imprecate publickly, and in a ſolemn manner upon themſelves and poſterities, all the demerit of guilt and ſin, which ſhall be incurred at Gods Hand by ſuch a ſubſcription. If their Conſciences think there be no ſin in the matter, they will eaſily do it; but if they refuſe, it will manifeſtly appear to the whole world that they are moſt devilliſhly minded thus to preſs the King to things unlawful.*

In the next place they require *the ſettling of the Militia of the three Kingdoms in good hands by advice of Parliament.*

SECT. XIIII.

1. *Their unreaſonableneſs in deſiring the* Militia *to be in their ſole diſpoſal: Four weak and dangerous pretences for it.* 2. *Four true* Grounds *of this their demand.* 3. *How ſinful and dangerous a thing it would be to the* Church, People, *and* Kingdoms, *if the* King *ſhould grant it.*

§. 1. IT is to be noted, the *Militia* not of one, but of three Kingdoms; they muſt have all or none; as *Moſes* would not leave an

an *Hoof* behind, with King *Pharoah*; ſo theſe will not leave a weapon with the King. They will have the whole *Militia of the three whole Kingdoms ſettled* (ſay they) *in good hands*. But what hands are thoſe? If *gentle, peaceable*, and *Religious hands* are ſuch; then was the *Militia* of the Kingdom *in good hands before:* until by the fraud and violence of theſe demanders, it was wreſted thence: But if *by good Hands*, they mean ſuch as have now griped the ſame into their poſſeſſion, God forbid that the *King* ſhou'd ever willingly yield it ſhould be ſettled there, or that the people of the *Kingdom* ſhould ever conſent thereto, for ſo they might pull the guilt of that Innocent blood, which hath already, and is ſtill likely to be ſhed by it (while ſo ſettled) upon their own heads.

It was always (till now) without ſcruple believed, for an undoubted truth, that thoſe *hands* were the beſt, which *Gods Word* and the *Law of the Land* ſo judged, and committed the *Militia* into; and thoſe were only the *Kings*, no Law *Common* or *Statute* can be ſhewed, whereby it was ever ſettled elſewhere; And in Gods Word, Kings, though Heathens, are intituled *Gods ſword-bearers*, in reſpect of their office, *to execute puniſhment upon evil doers:* Rom. 13. 4.

In the ſtory of *Iſraels* Government, we read of *King Sauls ſelected band*, 1 Sam. 13. 2. which himſelf alone made choice of: and of *Davids worthies*,

worthies, 2 Sam. 23. and of his appointing Captains over hundreds, and over thouſands, the *Militia* it ſeems, was in his ſole hands then: Himſelf made *Joab* the General of his Hoſt, and diſplaced him again at his own pleaſure: 1 Chro. 11. Indeed we know, that the form of Government in the Jewiſh Common-wealth, is much ſlighted and ſcorned at by our *new State-mongers*, as weak, unperfect, and unfit for this Nation; the Government of Heathen *Rome*, is in their Judgments the moſt abſolute, and this is that (they ſay) which they aſpire after: But we are of opinion that God Almighties wiſdom is better then theirs is, or then that of the Heathens was: and we believe that thoſe State-Governments are the only beſt, and moſt fit for Chriſtians that come neereſt unto that, which God himſelf contrived and preſcribed unto his own people; and we well remember, when ours here held a neer conformity unto that, we beſt flouriſhed: Nor can we conceive, why the ſame we had, ſhould be more unſuteable to the Nation now, all upon the ſudden, then heretofore; but only becauſe theſe *Innovators* have at the preſent unfitted people for Gods Yoak, by making them Rebellious: And for this reaſon (it ſeems) we muſt now forſake the direction of *Gods Word*, and of *Law* eſtabliſhed, to liſten after a certain new *advice*, from theſe few men, who call themſelves *the Parliament:* who as if all wiſdom were lodged in them, muſt take upon them, to Nominate

ſome

ſome New *good hands*, to ſettle the *Militia* of the Kingdoms in, for after-times. But we are confident before-hand, they will (like him that choſe himſelf *Pope*) determine onely for themſelves; and judge their own hands the beſt of all others, though (alas!) the whole Kingdom hath felt the contrary, by ſmarting experience.

But may it not be imagined, that men ſo exceſſiively wiſe, are full of reaſon? what therefore may the grounds be of this unreaſonable demand? the like to which I never met with in any ſtory: and doubtleſs ſhould it be granted, the King (as himſelf ſays well) ſhould remain *But the outſide, but the picture, but the ſign of a King*: For in the *Militia* of the Kingdom, conſiſts the Kings Power, his Authority, and to yield to the ſettling of this in any hands but his own, were to yield up his Crown it ſelf: his very Kingdom. Now therefore by what right, or reaſon, they ſhould claim the Kings Crown, I cannot imagine; unleſs (perhaps) they have bargained for that right, which the *Pope* had thereunto, by *King John*'s reſignation: the ſtory ſays, that the King received it back of the Pope to hold from thence forth in fee-farm of Him and his ſucceſſors, for the yearly rent of a 1000 Marks; Now (perhaps) upon the Kings non-payment, of the ſaid rent, they have gotten the *Popes* right conveyed to them, and do bottom this their demand upon it: and *that ſtrict intelligence which* Lentall *the Speaker brags that himſelf*

keeps

keeps with the Cardinal Mazarine (*Pap.* 1.) may peradventure be about the ſettling of the ſaid conveyance; but this is a ſecret, which the people muſt not know of, or will not believe, (nor will I preſs it upon them;) and therefore they have other pretences, and ſay, they demand it.

1. *Becauſe thoſe good Hands which the Parliament will make choice of* to ſettle the *Militia* in, *are ſure hands*; that is, *hands* that may be truſted, which will never part again, with what they have once griped, or laid hold upon; never a pack of Knaves in the world, ſhall be able to cheat them of their *Magazines*, their Ships, their Towns, and Caſtles, if once the whole power of the Kingdom, be at their diſpoſing; they will not take mens words, nor believe their Oaths, nor credit their Honeſties, as the King hath done: nor will they be ſo ſcrupulous as he hath been, of giving occaſions of ſuſpicion, to his inferiour ſubjects. Beſides themſelves being (as themſelves ſay) *Gods Children*, have all Power and Authority, and what ever elſe is good upon the earth, of right belonging unto them, as their proper inheritance; though hitherto it hath been kept from them by uſurpers (ſuch as *Kings* and *Princes* are, and all others that be not of their *Faction*;) therefore, if now by any means, they can but be ſtated in their own rights, it is very probable that they will ſee the whole Kingdom deſtroyed, rather then part with the ſame again;

again; for the Iſraelites did never deliver back the *Egyptian Jewels*, after they had once borrowed them; nor did they reſign to *Og the King of Baſan*, his Kingdom any more, when once they had gotten poſſeſſion of it: *Ergo*, becauſe theſe *good hands* are ſuch *ſure hands*, ſuch hold-faſting hands, they would have the *Militia* ſettled in them.

Indeed we do remember that for the ſpace of two ſeven years before this unhappy Parliament did begin, vulgar hearts were ſeaſoned with this Doctrine; *that Gods people only have a right to the things of this life, and all others* (Kings and all) *are but uſurpers of what they do injoy*, and therefore may juſtly be diſpoſſeſſed of the ſame, by them who call themſelves *the people of the Lord.* But we do not believe this to be a true Doctrine, becauſe Chriſt hath ſaid, *His Kingdom* (or that which properly belongs to his people) *is not of this world*; Therefore we conceive the Argument, and reaſon built upon the ſame, to be neither ſubſtantial nor ſufficient, but only a bare pretence, to gull the ignorant, and to ſeduce the ſimple.

2. They deſire (as they ſay) to have the diſpoſal of the *Militia*, *that ſo they may go through-ſtitch with their Reformation* (as they call it.) For (ſay they) it is *an hard task we have undertaken*, and like to be long in doing, for *we ſhall meet with many rubs, and therefore have need of Power to remove obſtructions.* Indeed we grant that *Rome was not built in one day*, it was many

years

years before ſhe had gained her preſent height of wickedneſs; and before ſhe could reach the ſame, ſhe did wreſt the *Militia*, out of the Emperours hands, whereby ſhe was able to bring her Soveraigns neck under her *Popes* feet, by making him glad *to hold the ſtirrup:* And now a like deſign being here on foot, it muſt be purſued in a like a Method; the *Militia* muſt firſt be ſeized upon; beſide the Doctrine of *Chriſtian Obedience*, hath been ſo long rivetted into peoples hearts, that though it be ſhrewdly ſhaken already, by theſe *Militia*-men, yet it is likely to ſettle and appear again, unleſs they have the ſtrength continued in their violent hands, to ſuppreſs and keep under the growth thereof.

And then further too, that *Publick form* and *manner* of *worſhipping God*, wherein people have been bred and nouriſhed in the *Church*, hath been ſo Decent and Reverend; that this beaſtly and ſlovenly way, which theſe *New Reformers* (as they call themſelves) would introduce in the room thereof, is never like to be well digeſted; and therefore as the *Papiſts* on the one ſide, have need of a *Bloody Inquiſition*, to uphold their *ridiculous* fopperies, and *ſuperſtitious* vanities in their worſhip of God, ſo theſe on the other ſide, have as much need of the *Militia* to maintain and force their *unhandſome* carriages, and *proud* undecencies in their ſerving of him.

But

But theſe men pretending to reform a *Chriſtian Church*, do they not make uſe of a wrong inſtrument? Was the *Militia* of Kingdoms ever appointed of God to ſuch an end? We have always believed that the *Word* was the ordained mean for ſuch a purpoſe: the *Sword of Chriſts mouth*, and not of mens hands, muſt both cut ſin from Chriſts members, and ſubdue his enemies. Had theſe men ſet up a faithful teaching Miniſtry, in all part of the Kingdom, we might have hoped for ſome good by them; but as that *Pope*, who caſt away his *Keys*, and betook himſelf to his *Sword*, ſo do they betake them to their iron and ſteel, they deſire the *Militia* of the Kingdom, with which they perſecute and deſtroy the faithful Preachers, and this they call *Reformation*. Indeed *Antichriſt* and *Mahomet*, went this way to work, for the erecting of their *Religions*; and our men coveting and exerciſing a like power, to a like end, may be truly called their *Diſciples*, whom they imitate; we would fain have them declare unto us, how this courſe which they take, and which it ſeems (by this their deſire) they are reſolved to proceed in, can poſſibly conſiſt with that Religion, whoſe *root* is *truth*, whoſe *branches* are *charity*, and whoſe *fruit* is *goods deeds*, both towards friends and enemies: we find in *Micha* the Lord complaining of ſome *wicked heads of the people, and falſe Prophets*; Micah 3. 9. 11. who jugling together, did endeavour *to build up Sion with blood, and Jeruſalem with iniquity*,

quity, Verſ. 10. (and had got the power and *Militia* into their hands to that purpoſe:) and that the ſilly people, might think, that God was well pleaſed with that their way, they would (ſays the text) *lean upon the Lord*, and were ſo impudent as to ſay, *the Lord is among us*, or on our ſide: But how did the Lord take this at their hands? It follows in the next verſe; *For your very ſakes* (ſays God to them) *Zion ſhall be plowed like a field, and Jeruſalem ſhall become heaps*; Ver. 12. and by thoſe unfit means, wherewith they pretended to build up the ſame, was brought to paſs its deſtruction. Wherefore doubtleſs this ſecond Reaſon, which is alledged, to get the *Militia* ſettled in their Hands, is not only *Weak*, but extreamly *Wicked*, and tendeth not to *Reformation*, but to the *deſtruction* and *ruin* of *Chriſtian Religion*, and of the *Nation*.

Thirdly, They pretend *it would be for the Peoples greater preſervation, to have the Militia of the Kingdom ſettled in their own good Hands: for* (ſay they) *we ſtand for the People, we are the men whom the People have choſen, and therefore it is moſt likely, that we ſhall imploy the ſtrength of the Kingdom beſt, to the Peoples ſafety, which above all things is to be looked unto.* Thus they ſpeak, and well have they evidenced their pretended care for us *the People*, ſince they got the ſword into their hands; for therewith the firſt thing they did, for our preſervation, was (*Muſtapha*, or *Mahomet*, or

or *Amurath*-like, *) to cut off fair *Irenes* head (with whom indeed the whole Nation had formerly too much wantonized) and what have they done beſide, but often ſtrewed our fields and high-ways, with heaps of mangled carkaſſes, and filled our Channels with the ſpilt-out blood of our murdred Countrymen? O woe, woe and alas, they have done that, *quod nulla poſteritas probet, quod nulla taceat*; what true Engliſh heart, without moſt bitter Lamentation, can think or ſpeak of their doings? What perſecution? What baniſhment? What confiſcation of goods? What corporal bondage? Yea, What cruel tortures? What mercileſs burnings? What ſecret murders? What publick maſſacres, have they committed upon the people of this Nation? only becauſe they refuſed to renounce that Truth and Loyalty which themſelves alſo once profeſſed, and we ſtill maintain: truly we have had ſuch an ample experience already of their goodneſs, in our preſervation, that we publickly profeſs to all the world, we daily find in *England*, what our poor captive Brethren do feel at *Argier*, that *there is no ſuch cruel Turk as the Renegado Chriſtian.*

* I am not certain which of them it was: and I want books to help my memory.

When the ſole *Power* of the *Sword* or *Militia* was in the Kings Hand, the poor Countrymen, as well as the Rich and Noble, lived in peace, ſlept ſecurely under his own roof, and without any fear, did eat his bread with gladneſs: He

could ſay that what he had bought and paid for, was his own; and if any did injure or oppreſs him, the Law was open to do him right. But ſince theſe *new Preſervators* (as they call themſelves) are riſen up, thoſe Golden days are vaniſhed, and Iron times are come upon us, * *Judgment is turned away backward, and Juſtice ſtandeth afar off: Truth is fallen in the ſtreet, and equity cannot enter. Yea, truth faileth, and he that departeth from evil, maketh himſelf a prey:* *Eſay* 59. 14, 15. Our Nobles and Gentry are debaſed, our Rich-men are beggered, and many thouſands of all ſorts are killed or ſtarved: the whole Commonalty of the Kingdom in the General, are in the ſame Condition with the Aſſes of *France*, thought fit for nothing but blows and burdens; no man can now command the uſe of his proper goods, or the ſervice of his own Children: we hear daily of rapes and robberies, burning of houſes, depopulation of Towns: violence and oppreſſion reigns in all places, and confuſion is poured out in full Meaſure among us; inſomuch, that our well ordered *Common-wealth* that was, is tranſlated into a very *Conjuration of Tyrannies*, by the means of theſe men, whoſe aims and endeavours are only to keep us in perpetual ſlavery, *Militari Jure*, by the *Militia*, which yet (forſooth) they deſire may be ſettled in their *good hands* for the peoples ſecurity and preſervation. 'Tis

* Mærentia tecta Cæſar habet, vacuaſque domos legeſq; ſilentes, clauſoque juſtitio triſti foro, Lucanus.

Tis true, the people at firſt choſe them, and now they feel them: and do confeſs of them, that they are very *Scorpions* to them, and that their little finger is ten times heavier then the Kings Loyns. The people choſe them, to be Arbitrators on their ſide againſt their King, to comprimize as it were on their behalf, ſome matter between the King and them (for under that notion do the people commonly chooſe their Parliament men) and ſuch ſhall only be carried on their ſhoulders, whom they apprehend will be moſt ſtiff againſt their Soveraign, as if he were only the great Enemy to their welfare and proſperity: *But by this time the greateſt part of them (we believe) are otherwiſe inſtructed, and as ſome of them have confeſſed) their apprehenſions of the* King *and* Parliament *(as they ſtand now in the terms contradiſtinct and oppoſite) is like that, which the Heathens have of God and the Devil: as thoſe adore the* Devil *with gifts and ſacrifices, for fear of miſchief from him, ſo do theſe the* Parliament; *but* God *(ſay the Heathens)* is good and will do us no harm; *ſo (ſay theſe) is the King, and therefore they neglect to do him ſervice:* And (doubtleſs) might people have but liberty now to ſpeak their minds freely, they would utterly renounce the *preſervation* of thoſe their Arbitrators, and deſire again the *Kings protection*, after the manner of former times: And whereas theſe new Governours deſire to have the *Militia of three Kingdoms* ſettled in their own hands, for

our greater ſecurity, we muſt needs apprehend from the proof they have given us, of what they promiſed us, that this their pretence is but one of thoſe bitter *flouts*, which in ſcorn at our ſimplicities for thanking them to be honeſt men, they call upon us: *Sed Deus vindex*, God ſhall one day ſit in judgment on them.

4. They have ſaid, *It would be to the Kings great glory, to let them have the whole and perpetual managing of the Militia, for then they ſhould be fully able to make him the moſt glorious Prince in Chriſtendom* (which thing they have a long time promiſed, purpoſed and endeavoured, and all this fighting muſt be believed, to be to that very end) for had the King but *tamely* delivered up into their hands, what God committed into his, truſted them for ever, with that *Power* and *Authority*, wherewith God hath truſted him: Had he but for their ſakes, denied God to be *the only Ruler of Princes*, and acknowledged them his *Governours* and *Guardians*: Had he but reſigned unto them, what *King John* his Predeceſſor once did unto the *Pope*; they would have made the *Pope* their Preſident in this, as well as they do in many other things; and have returned it back again to him, as he did to *King John*: and ſo the King holding his Kingdom from thenceforth immediately of them; they would have done more for him (I that they would) then ever his old Land-lord God Almighty, either did or meant to do: For whereas God made him

King

King but only of *England*, *Scotland*, and *Ireland*, they would have given him moreover, *all the Kingdoms of the World, and the glory of them*; ſo that, had not the King ſtood in his own light, they had Conquered for him, long ere this, the Kingdoms of *France* and *Spain*, and the Empire of *Germany*; yea, and the laſt year they had pulled out old *Antichriſt* by the ears, and burnt the *whore of Babylon* with fire, together with all of her Trinkets; and at this very inſtant, they had been ſtepping over unto *Conſtantinople*, for to ding down the *great Turk*; and in the next half year the *Mogul of Perſia* had been taught to ſubmit himſelf; and then alſo the *King of China* had been ſummoned to an account, for his uſurping the Title of *Filius Cæli* (which is proper to no man living, but only to thoſe of their faction:) and by that time, the *Grand Chams of Tartary*, would have learned ſo much wit, as to forbear calling themſelves *Domini Dominantium*, and to leave that ſtile wholly, unto theſe ſuperlative *Abamocchoes*. And now who will not ſay, it had been a *Glorious thing* to the King, for the world to take notice, that ſo great a brood, of ſuch mighty *Alexanders*, ſhould like that *Cadmeyan* Progeny ſtart up on the ſudden at one time in his Kingdom. But it ſeems the King wanted faith, and thought ſuch great Acts might be ſooner purpoſed then performed, or elſe was jealous of theſe his *Worthies*, that in their ſubduing of theſe Kingdoms, they would not have

dealt with him, as *Joab* did with *David* at the taking *Rabbah*, and yielded to him the glory of the Conqueſt: Now whether the King were too blame or no in ſo thinking, let wiſemen judge.

But let me reaſon a little with theſe men, about this their reaſon; Suppoſe the King ſhould ſettle (as they would have him) the Militia *of the Kingdom in their hands: and then they ſhould chance to Vote* Bonum eſt nobis eſſe hic, *'tis better to ſtay at home, and play* Rex *here, then to adventure abroad: How would the King then appear ſo abundantly glorious? Do they imagine it could be any thing to his glory, to have it reported in the Courts of forreign Princes, that the* Monarch *of* Great Britain, *after twenty years managing his inheritance left him by his predeceſſors, and weilding the Scepter of three Kingdoms, to the great proſperity and wealth of his Subjects; hath ſubmitted himſelf to Pupillage under the Command of a few ordinary* Gentlemen, *his own vaſſals, at their requeſts, who think themſelves wiſe enough, and therefore take upon them (as his Tutors and Guardians) to govern not only himſelf and his Kingdom, but alſo his very Family and Houſhold; they appoint him what* Servants *ſhall wait upon him, and have power to diſpoſe of his* Children *in marriage, without his conſent: or (if they pleaſe) againſt his will. Can any man think that ſuch a report, would ſpeak the King in a* Glorious Condition? *Would not Strangers reply, and ſay, is this the Honour of the Engliſh King, and his great Priviledge above other Princes? He*

may

may enjoy it, sure without Emulation, no man will ever envy him this glory.

But is this indeed the English mens kindness to their Common Father? their gratitude for all their happiness and peace under him? Is this the up-shot of all their great promises to him? Is this that Royal Prerogative, that happy freedom, which those who stand so much upon their own liberty, can in their good nature, find in heart to afford unto their Soveraign? Would not the meanest of them all disdain to be in that Condition? What? Neither have Command over his Subjects, nor yet over his houshold servants? Neither have power to choose a wife for his Son, nor to bestow his daughter in marriage? Must the Right Worshipful *his Tutors and Guardians, have the sole disposal of his Children? No doubt but they will have a care to match them, into such* Haggard *stocks, that the English Nation shall never more be blessed, with any* Right-bred Eagles.

Thus would Forreigners descant upon our Kings Condition, should he yield to the desires of these men; and this they would have us believe be *to his great glory.*

Yea, and furthermore, they have been teaching the People ever since the Parliament began; that *the Kings office properly, is but only to put in Execution, what the Parliament shall decree, to see offenders punished according to the mind and pleasure of his great Council.* From whence we learn, that there is a *preferment* waiting for him, if he hath but a care to please

his little-*Great* Maſters well, and be diligent to come when they call, to go and do as they bid; in lieu of his ſettling the *Militia* of the three Kingdoms in their hands, they will beſtow upon him, the grand *Executioner ſhip* of the Kingdom, which He and His after him, ſhall hold of them, and their ſucceſſors, *quam diu ſe bene geſſerint*; which may be an Office not only of profit, in ſuch Tyrannical times, as we are like to have under this Government; but alſo of pleaſure, if the King will but put off his merciful diſpoſition, and learn of them to delight in ſlaughter and ſhedding of blood. And thus we ſee what great *Dignity* and *Glory*, upon his reſignation of the *Militia*, is like to be conferred upon *England*'s King.

But what man now not void of Reaſon, (conſidering withal the terms theſe Demanders ſtand in, at the preſent with the King) will not conclude this their pretence *of making the King Glorious*, to be only one of their *Flouts*, which in their pride and bitterneſs they are pleaſed to put upon their Soveraign? even for his eaſineſs and goodneſs, in giving credit at firſt ſo far, to their Oaths and Honeſties, as to ſuffer them already to over-reach him: truly as a plain ſcorn we apprehend it; for let them Anſwer us a queſtion or two: Would dutiful and loving Subjects (as they call themſelves) deſire any thing in earneſt of their Prince, and not lay down firſt their Harneſs? Do not theſe their weapons ſpeak, that by violence

olence or dread, they intend to obtain their purpoſe? Have not theſe very men, ſeized already by fraud and force upon that very thing, without the Kings leave, which they require of him to grant them? Do they not by calling themſelves the *Militia*, declare Evidently, that they account themſelves the Everlaſting Maſters of it? Do they intend, if the King ſhall think meet to deny their requeſt, to yield up preſently that poſſeſſion which they have already of the ſame? We ſuppoſe not, for they claim in their Tenents all earthly power and Authority to be theirs, by right, as they are Gods Children. They are ſo bold as to ſay Gods Providence hath caſt into their hands, that ſtrength of the *Militia*, which by unjuſt means they have ſeized upon; and they have entred into an Oath and Covenant, in effect, to keep the ſame in deſpight of the King; and with it to ſuppreſs and deſtroy all them that ſhall aid and aſſiſt the King to recover his own again.

And what is all this, but (as *Micha* ſpeaks) *to oppreſs a man and his Houſe*; Yea, *a King and his Heritage*: Mic. 2. 1, 2. and to reſolve to continue in ſo doing, *even becauſe they have gotten a power into their Hands?*

But tell us (O you pretenders to Piety) where (in the mean time) that *Subjection to the King for Conſcience ſake*: Rom. 13. 5. which S. *Paul* calls for? and that obedience for the *Lords ſake*, 1 Pet. 2. 13. which Saint *Peter* requireth:

requireth: will you all hold (as some of your fellow-members have maintained) *that these Precepts were only in date, in the Primitive times, when the People of God lived under Heathen Persecutors, and are of no concernment in these days, now Gods People have got strength?* Or do you think the bare calling your selves *His Majesties most Dutiful and Loyal Subjects*, a sufficient observance of those injunctions? We believe neither of these excuses will satisfie Christ Jesus at the reckoning day. *But in the interim, doth not your desiring the King that the* Militia *may be settled in your hands, plainly infer, that in your own Consciences you have done him wrong in seizing already upon it, without his leave? Surely if the* right of settling *it be now in him, the* right of seizing *upon it before was not in you:* but you did manifest injury to his Majesty in meddling with it against his will, and a far greater yet, you intend to do him, by your resolving still to keep it, by force, if you may not have it confirmed by his Approbation; unless you will yield, that this your demand proceeds from the scorners Chair; you must of necessity grant us thus much.

§. 2. But in very deed, these men have other reasons, for this their unreasonable request, though they are ashamed to name them, I shall do it for them, for mine Aims are (like those of Christ my Master in his Preaching) to discover Hypocrites, that men might beware of them: They are these.

1. If

1. If the King can be gotten, to ſettle the *Militia* in their hands, all the *Injuſtice* and *Unlawfulneſs* of the War on their ſide, will be thereby cancelled, and whatſoever they have done againſt him and his ſubjects, will be *Authorized* as ſound and good: their crafty ſeizing upon it, at firſt, and their violent uſe thereof ſince, to the deſtruction of ſo many, will go for worthy deeds, and the *King* will be judged, to have been much too blame, in making any oppoſition againſt them, and for his calling them *Rebels*: His own Act, will be the eating of thoſe his own words, and ſpeak them to be his moſt humble, dutiful, and obedient ſubjects, all the while they fought againſt him; yea, and all they did in that kind, to have been done out of pure love, to his *Good* and *Glory*, and for the benefit of *Church* and *Commonwealth*: And then too, if withal the King ſhall but confer ſome new *Titles* of *Honour*, upon their *Chieftains* (as when time was he did upon *Leſley*) for this they expect and intend to demand too; then they ſhall appear, *White* all over, and who will dare to ſay to the contrary, and full as good Subjects almoſt, as their Brethren the *Scots*? That is one Reaſon.

2. If they can get the King to ſettle in their Hands, that *depoſitum* of *Power* and *Authority*, which *God* hath intruſted in His; they ſhall bring him (as they deſire) into their own condition: and make him ſuch a one to *God*, as themſelves have been and are to him: whereby

Gods

Gods diſpleaſure may be ſo far kindled againſt him, that he may permit them (having all the power in their hands) to bring their endeavours fully to paſs in deſtroying *Him* and his *poſterity*: and then the world ſhall be taught to believe that Heaven hath puniſhed him, for ſuch his ſin: and confirmed with its bleſſing, all their ſayings and doings againſt him: that God was of their mind all the while, as now by the ſucceſs is moſt apparent: *Honeſta quædam ſcelera ſucceſſus facit* (ſays *Seneca*:) the higheſt Villanies, if ſucceſsful, ſhall be accounted vertues, and theſe men care not to obtain *truth's*, but *opinion's* warrant.

3. They deſire the *Militia* may be ſettled in their hands, *quia omnis in ferro ſalus eſt*, their whole ſafety conſiſts therein, it is the Nurſe of their wealth, and the ſole Anchor of their ſecurity: for *O ſi pateant pectora virum, quantos intus ſublimis agit fortuna metus!* what great fears, have theſe mens High fortunes created in their Boſoms, could we but view their inſides? They dare neither truſt the *King*, nor yet the *Countrey* that truſted them; for ſhould the ſtrength be in any hands but their own, they might be called to an account for all their doings, the *Law* might be in force again: and *Juſtice* ſuffered to ſhew her face; *Treaſon* ſhould ſit no longer in the ſeat of *Religion*, *Truth* might appear above-board; and *Peace* be reſtored unto their Nation; and *Order* might come again into faſhion: Yea, had the King his power

power again, He might call a Parliament, *a true Parliament*, *a free Parliament*, which is a thing that they quake to think on; for then like a Company of poor Hope-loſts, they ſhould ſtand below, and look up to their place of Honour, where firſt they ſat, and have ſo much abuſed; and who in their condition, can indure this? *Nemo Hercule nemo:* No marvel therefore, if they deſire to hold faſt the *Militia* in their own hands.

4. Should they part with it, they ſhould not only degrade themſelves of their preſent *Honour*, and deſarme themſelves of *ſafety*, but of their *wealth* and *riches* too, for all is now at their Command, the *Lands*, *Eſtates*, the *Goods* and *Fortunes* of all their *Countrey-men:* which the *Militia* of the *Kingdom*, hath inveſted them with a right in: and Poſſeſſion muſt be maintained by the ſame means as obtained: But ſhould the *Militia* return into the Hands of the right owner, Honeſt men would enjoy their own as before, and they who are now ſo Gay, would remain ſtark Naked (like *Jackdaw* in the *fable*, when every bird had re-aſſumed her own feathers.) And then further too, their pleaſures would alſo ceaſe, that ſweetneſs they feel in ſhedding of blood, would be no more: which very want would be as bad as death unto them; their Natures are now ſo accuſtomed unto it. In a word, (as *Amos* ſpeaks) *they have gotten them Horns by their own ſtrength*, Amos 6. 17. or ſleight, and the

Horns

Horns are the defence of the Head; the *Militia* are these *Horns*, and should they part with that, they fear they should not keep their *Heads* long after: and therefore great reason they have, rather to desire the settlement of it, for ever in their own hands.

§. 3. But (with their favour) what reason hath the *King* to trust them, that will not trust him? them with his weapons, upon that experience he hath had of their love and kindness: Who will not trust him with his own? Can it be imagined that they will imploy them otherwise, then they have done (considering what their delights are?) Nay, may it not be expected, that they will make him the *Author* of all their *Evil*, which from thenceforth they shall do, when by his consent the power is once settled in their *good Hands*? Surely they that *used his name to the raising* of so many men against himself, to the *killing* of so many of his Subjects, when he openly opposed them, will not scruple to do all their mischief, under his *Name* and *Authority*, when they have so fair a pretence for it. Nay, should the *King* do in this, as they would have him, may not the just and Holy God account him a partaker with them in Evil? His Majesty (by his own pious Confession) hath smarted under the Hand of God for his consenting, though (doubtless) against his will, to the shedding of *Strafford's* innocent Blood: and should he again after his Humiliation for that, by a new consent make himself

himself guilty of many more *Bloods*; the continued Anger of the Almighty, might be too heavy a burden for him to bear: No doubt but they are, and will be, the more importunate for his consent now; because they see his heart hath smote him for his consent then: for how ever it was blattered much at the beginning, by those of their faction, *against forcing of tender Consciences*, yet verily, we believe there were never men that delighted more in offering violence to the Souls and Consciences of the righteous, then themselves do; wherefore should his Majesty yield to them in this particular, it would be *in singultum cordis*, a *corrasive* to his Heart for ever; and therein a *glory* unto them: and also it would argue too great a distrust in Gods defence of him; and be a mean to delay Gods punishment, from falling upon the heads of these lofty Rebels. And besides all this: His Majesty hereby shall give way to the settling of all those *Sects* and *Heresies*, to the destruction of *Christian Protestant Religion*, which by their crafty and violent seizing upon the *Militia*, were but only let into the Church: May it please his Sacred Majesty, and all his Loyal Subjects to remember, when the *Pope* of *Rome* (these mens Grandsire, for however in words they disdain kindred with him, yet are they wholly like him in Conditions, they tread in his steps, and observe his method and end, in all their undertakings:) when he (I say) after the fashion of

these

theſe his Nephews, had fraudulently and forceably ſeized upon the *Militia* of his Soveraign the Emperour; then did all Corruption and falſe Doctrine make entrance into that Church, the light grew dim: and when the *Emperour* afterward gave his *Conſent* that the ſaid *Pope* and his *Conclave* (formerly his Subjects) ſhould have that his *Power* and *Authority* (which at firſt indeed, he laboured to recover again unto himſelf) *ſettled in their hands*, then was all that wickedneſs (formerly but admitted) confirmed and eſtabliſhed; and the *faithful Church*; became from thenceforth a very *Harlot*. Let Story be obſerved, and it will be found, that the *fall* of the *Empire*, the *riſe* of the *Popedom*, above it, and the *ſpring* of *Mahumatiſme*, happened all about one time: and the two laſt might be permitted of God, for a puniſhment of the firſt. For it is no ſmall ſin, for the *Supream Magiſtrate* to part with that *depoſitum* out of his hands; which the Almighty hath intruſted ſolely with him: Hiſtories do ſufficiently teſtifie what extream moleſtation, the *Emperour* hath been put unto, and what baſe affronts have been put upon him by his proud Subjects of *Rome*: Since he gave his conſent, that the *Militia* of that City and Country ſhould be ſettled in their Hands: Himſelf is there now, but *vox non ſignificativa*: He hath the Title of *Roman Emperour*, and no more: And ſuch muſt be the Condition of our King, if he be not warned by the *Emperours* example:

example: He must be content to be only an *unsignificant voice* too, in his own Kingdom, yea, and to be regulated in his expences, if he have leave to live, yet he shall be so ordered, that he do not live profusely, or have wherewithal to dare, to practice ought to their prejudice. Yea, and he must learn to hold the *Stirrup* too, to kiss the *Toe*, to bow the *Knee* to the *Supremacy*, or *Popes* of the *Lower House*, if they shall at any time please to frown upon him; or to Vote him a *Delinquent*. Well, let but these things be seriously, and with judgment thought upon by moderate men, and then let reason speak, whether it be fit that the King should yield to this ὕστερον πρότερον as they would have him: whether it be meet he should suffer the Sword, to be carried before the *Grand Council*, rather then still before himself; and should settle the *Militia* of the three Kingdoms in their hands, which are good only by their own Testimony. But I have been (perhaps) too tedious, in scanning the Reasons of this their second demand: we come therefore to advise a little upon the third *Proposition*, which (say they) concerns the *Vindication of the Irish Rebels*.

SECT. XV.

1. *Of their* Vindicating *the* Iriſh Rebels. *How fully they have done it in one ſenſe.*
2. *And how glad ſhould we be if themſelves would go and do it in the other; Their true intention in that Demand opened.*

TO *Vindicate* in the moſt vulgar acceptation, is to juſtifie and acquit from blame; and if they take the word in that ſenſe, they have *Vindicated* them too ſufficiently already, and much more then hath become men of their *Profeſſion*. For as God by his Prophets tells Jeruſalem, that *ſhe had multiplied her abominations more then her ſiſters*, Sodom *and* Samaria, *ſhe had juſtified them in all which they had done*; Ezek. 16. 51. in her going beyond them in wickedneſs; and that ſhe was a *Comfort to them*; Verſ. 54. ſo may it be ſaid of theſe men, they have *multiplied their tranſgreſſions*, more then their Brethren, the Rebels of *Ireland*, they have *Juſtified* them, in what ere they have done, they have been a *Comfort* to them: Surely the *Iriſh* doings, ſhall not be remembred in the day, that the impieties of thoſe of this Nation are reckoned up: Did the *Iriſh* rob, kill, and roſte Chriſtians? So have *theſe* done; did they burn Houſes,

Houſes, ſtrip Men and Women naked, ſcourge them, and expoſe them to the wide world? *Theſe* have not been behind in ſuch doings: did the *Iriſh* Rebel againſt their Soveraign? *Theſe* have both over-taken, and alſo gone beyond them in this ſin: for though nothing ſhould cauſe men to Rebel, yet to ſay the truth, the *Iriſh* lived formerly under a more hard bondage, which might provoke their corruptions: whereas theſe *Engliſh* (*Jeſurun* like) rebelled out of meer wantonneſs: Nor did thoſe *Iriſh* execute their ſavage cruelty (as was noted before) on thoſe of their own *Nation* and *Religion*, as theſe *Engliſh* have done; they did not defile their own *Churches*, nor kill and abuſe their own *Prieſts*; but theſe have delighted, to prophane and deſtroy thoſe *places*, where themſelves had formerly met to worſhip God; and have offered moſt ſpecial deſpight to the *Miniſters* of their own Religion, who baptized them, and preached Gods truth unto them. Beſides, the Religion which the *Iriſh* Rebels profeſs, is not ſo directly oppoſite, to ſuch barbarous Cruelties, which they have committed, as is that which *theſe* of *England* pretend unto; nor have they been ſo bold as *theſe*, to entitle God unto all their outrages, they think they need a pardon, both from *God* and the *King*, for their Inhumanities, and Rebellions: whereas theſe ſtand upon their Juſtification, and have often deſpiſed the Kings mercy, when tendred to them: nor have they in *Ire-*

land perſecuted and purſued the Kings *Sacred perſon*; they have not reviled, nor railed upon him, as theſe have done: Never any ſuch reproachful *Libel* (as this which we oppoſe) do we read was ſent abroad by the Rebels of *Ireland*, againſt their Soveraign; nor yet did we hear that ever thoſe *Iriſh* took ſo ſolemn a *Proteſtation*, at the beginning of their Parliament (as theſe *Engliſh* did) to *maintain the Kings Perſon, Honour* and *Eſtate*. In a word, Thoſe *Iriſh* are not ſo impudent (as theſe hard-foreheaded *Engliſh* are) as to call them *Rebels* and *Traitors*, who according to their Oath of *Allegeance* and *Proteſtation* do labour to maintain the Kings life, and right againſt them: but they yield themſelves to be, or to have been in a *Rebellion*. Wherefore who will not ſay, that the *Engliſh* Rebels, have outgone the *Iriſh*, and by committing evils, in a more abominable way, have even *Juſtified*, thoſe their Brethren; as *Jeruſalem* did her ſiſters *Sodom* and *Samaria*: And yet as if all this were nothing, theſe good men deſire to be ſtill *Vindicating the Iriſh Rebels*: and would have the *Militia* of the three Kingdoms ſettled in their own good hands to the ſame purpoſe.

§. 2. But perhaps by *Vindication* theſe mean puniſhment and revenge, which they pretend they would inflict upon the *Iriſh Rebels*, for that Proteſtant blood ſhed by them, would but the King give them leave ſo to do.

Truly if they would go themſelves, and fight

fight it out, with thoſe Rebels in *Ireland*, we dare affirm, they ſhould have not only free leave, but thanks too; yea and moreover they ſhall have, not only the uſual boon of ſuch malefactors (as act the executioners part upon their fellows) *viz.* the grant of their own lives: but (by our conſent) they ſhall alſo be the very great O's of *Ireland*, and they ſhall hold this Dignity, by their dearly affected *Iriſh* Law of *Taniſtry*, which is, *That he who is beſt able by force and violence to wreſt unto himſelf, the Eſtates of others, ſhall be the Chief Commander among them:* We perceive by their doings, that they would ſet up that *Law* here in *England*, in ſtead of all others, which they have put out of date or uſe: But we conceive it is not ſo ſutable for this *Nation*, where men have been wont to enjoy their own, and to leave their inheritance to their own Children: and therefore we ſuppoſe, it will be an hard matter for them to introduce and ſettle the ſame here. But in *Ireland* it is a Cuſtom eſtabliſhed to their hand. Yea, and further yet, upon Condition, that they will go thither, and ſo we in this land may be rid of their Companies; we will all ſupplicate the King; for a further favour in their behalf, *viz.* that every great *O* among them, may have the Honour, to *give the* Earl *of* Tyrone's *own Arms*, (*which is* a bloody Hand) *for their own proper and moſt deſerved Cognizance*; and that they may alſo be, all Barons of that Strong Iſland, which *Tyrone* fortified, and called *Fough-na-*

Gaul, the *Hate of Engliſh*: For in very deed, no man living, did ever better merit that *Title*, then they have done.

But (alas!) we have read that *Ireland* Harbours no venemous vipers; therefore we are confident the great O's of *Weſtminſter*, will never adventure thither in their own perſons: But if they can get the *Militia* of the Kingdom, ſettled by the *King*, wholly in their Hands (that ſo they may fear no riſing here againſt themſelves) they will therewith force and preſs all the *Engliſh* people (who will not take their unlawful and ungodly Covenant) which is in effect to renounce the *Doctrine* of *Chriſts Goſpel*, and their *Obedience* to the *King* for ever;) and ſend them thither, where they will expoſe them to be ſtarved, or ſlaughtered; as many thouſands have been already: and therefore let all the Countries that have ſtood out longeſt in their *Loyalty*; and at laſt accepted of theſe *New Lords*, expect to be thus puniſhed for their tardineſs in *Apoſtacy*. And for thoſe luſty Clubmen, in the Countries of *Wilts*, *Somerſet*, and *Devon*, and the like, let them look for this reward at the hands of their *Militia-Maſters*, for taking part with them, againſt the *Kings-men*. Such fellows as will gather together, and make head againſt thoſe, that wrong, and abuſe them; will be dangerous to live in a *New State*. They that did thus againſt the *Cavaliers*, may do as much againſt the *Round-heads*, when they are but a while as well acquainted with their Conditions:

ditions: They that will be forced from their Duty to their *Soveraign*, and *Natural Liege-Lord*, by ſuch wrongs and oppreſſions as (in theſe troubleſome times) are offered to them by the unruly Souldiers; will be eaſily driven upon a like ſenſible occaſion, to make reſiſtance againſt *Tyrannical Uſurpers*; thoſe Beaſts that will decline from their *Allegeance* to the *Kingly Lyon*, will never reſt contented under the obedience of *Cat-a-Mountains*; therefore a timely courſe muſt be taken with ſuch perſons, they ſhall all be ſent into *Ireland* (out of hand) and be hampered there, for *Ireland* muſt be the Continual *Spain*, or *Carthage*, to our *New Rome*, to rid her of all ſuch mutinous and tumultuous perſons: and then ſhall theſe Saints, theſe bloody butcherly ſaints, have free Elbow-room to inherit this land; and having neither *Truth* nor *King*, nor *Enemy* left, for to diſeaſe them; they ſhall be at leiſure (if *Pride* and *Faction* will give them leave) to live at peace together. And thus have we ſeen the ſcope of the third demand alſo, which concerneth *Ireland*.

Now from what hath been ſaid concerning theſe matters, let any man judge, whether theſe men have not reaſons to purſue their deſires, without giving back an hairs breadth from their firſt Propoſals; and whether the *King* hath reaſon or no, to conſent unto them; Nay, whether the Subjects of *England* have cauſe to wiſh the *Kings* compliance with them in all theſe things; for my part, I profeſs ſincerely

in the ſight of God, I apprehend their demands to be the moſt unreaſonable that were ever made; and therefore do hope that *God* will ere long awaken in the *King's* behalf, for ſuch hath been his wont formerly, in caſes of like nature: So when *Nahaſh* the *Ammonite* required of the men of *Jabeſh Gilead* (to purchaſe a quiet bondage under him) that he might pullout their *right Eyes*; 1 Sam. 11. 2. So when *Benhadad* required of the King of *Iſrael*, his Strength, Treaſures, Houſes, Wives, Children, and what ever was dear and pleaſing unto him; 1 Kings 20. when *Senacherib* required of the people of *Jeruſalem*, 2 King. 18. 29, 30. to forſake their own *Natural King*, and to ſubmit their necks under his yoak, to yield up themſelves into his hands, to be carried from their own good land, they knew not whither; We find that God did continually awake in the behalf of each of theſe diſtreſſed, and moſt ſeverely puniſhed, every of theſe unreaſonable demanders: and doubtleſs he did ſo even for the very *unreaſonableneſs* of thoſe their requeſts. And ſhall not we believe that he will awake now alſo, when all theſe *unreaſonable demands* proceed together at once, and from the ſame men; who firſt require the *Abolition of Epiſcopacy?* there is *Nahaſh's* requeſt, to pluck out our right Eyes. Secondly, they require the *Militia of the three Kingdoms*, that is *Benhadad's* requeſt, for all that the King and his friends have. Thirdly, under the title of

Vindica-

Vindicating the Iriſh Rebels, they require that the people of this Kingdom, ſhould be at their diſpoſal, to tranſlate from their own Native Countrey, and never to ſee it any more, there is *Senacheribs* requeſt. *Therefore* Awake, Awake, *as in time of old, O Lord our ſtrength, ariſe for our ſuccour, at this preſent, and redeem us, for thy mercies ſake: Behold, O God (our ſhield) and* Look upon the face of thine Anointed, *as thou art the Judge of all the Earth, and helpeſt them to right that ſuffer wrong. Amen. Amen.*

I now proceed to anſwer theſe men, who in their Libel go on, and ſay:

Libel. *But were our cauſe altered (as it is not) or were we worſe Rebels then formerly, as none can affirm that takes notice of our late ſufferings, and our ſtrange patience, even now after the diſcovery of theſe Papers, and our late extraordinary ſucceſs in the field. Yet ſtill this clandeſtine proceeding againſt us here,* &c.

SECT.

SECT. XVI.

1. *Of the Enemies late Sufferings.* 2. *Of their ſtrange Patience.* 3. *Of their extraordinary great ſucceſs, and the true grounds of it.* 4. *Succeſs no Argument of a good cauſe.* 5. *The worſt men have alway made moſt uſe of it.*

§. 1. HEre is much remarkable ſtuff in theſe few words, which I ſhall endeavour to diſcover. Firſt (ſay they) *Were our cauſe altered, as it is not, or we worſe Rebels then formerly, as nowe can affirm*, &c. We granted them before that their cauſe is ſtill the ſame *in ſpecie* as it was at firſt, and ſo are they themſelves no whit altered from what they were, but only *a malo in pejus*, from bad to worſe, and the Moraliſts account this an *Alteration.* And let any one that hath the uſe of ſenſe and reaſon judge whether Age doth not make ſome difference in ſinful men, as well as it doth in *Satan* himſelf, who in the beginning of the world, was a *Serpent* (as theſe at the beginning of the war were Rebels) and it is true, he is but a *Serpent* ſtill, but he is come to be now an *old Serpent*, ſo called, *Rev.* 12. and that is *aliquid amplius.* Antiquity in evil, ſpeaks both a further ability to evil, and a larger meaſure of *Iniquity*;

Iniquity; and in this reſpect he may be called a *Worſe Devil* then at the firſt; and ſo may they, *Worſe Rebels*. But I will not with Arguments either prevent, or aſſiſt thoſe proofs, too ſufficiently given of themſelves, by their own actions: I had rather ſpend time to pray them better.

But they tell us of *Notice* to be taken of *late ſufferings*, which they have undergone, and of ſome *ſtrange Patience*, which (it ſeems) as they ſay, hath manifeſted it ſelf of late to be in them; Yea, *even now ſince the Diſcovery of theſe Papers:* Truly we muſt confeſs our errour, we have not hitherto obſerved any ſuch thing, but we are reſolved (upon this intimation) to make inquiry, firſt after their *late ſufferings*, and then after their *ſtrange Patience*.

Theſe *Sufferings* of theirs we find upon conſideration, began about the year 1642, ſome certain months before the birth of thoſe 19. *Propoſitions:* about the time of the Kings firſt removal *North-ward*; which as we imagine and remember, was *Lent* time (and therefore moſt accurſed doth that ſuperſtitious ſeaſon deſerve to be, and for ever to be blotted out of *John Bookers* Almanack, as well as *Chriſtmas-day*, becauſe therein did begin, their *late great Sufferings*) Then, O then moſt ſadly they fell into the ſame Condition, that *Richard* the third was in, when (alas!) full ſore againſt his will the whole care and burden of the Kingdom, was caſt upon his ſhoulders; then (alas!) and from thence-

thenceforth (wo and (alas) they were forced (out of meer *Neceſſity*) to begin to ſeize upon the Kings *Magazines*, His *Forts*, *Towns*, and *Caſtles*: His *Navy* of *Ships*, *Houſes*, and all he had, to their great diſcomfort and diſpleaſure. And how hath all their very *Senſes*, ſince that time, been continually troubled, and moleſted? their *Ears* (O lamentable) have been loaden with the moſt offenſive Acclamations, and Honourings of the people: their *Guſt* and *Smell*, hath been tormented daily, with the perfumes and feaſtings of the City: their *Eys* and *Touch* have been moſt vexatiouſly tortured, with thoſe ſo loathed heaps of Plate and Monies which from all parts of the Kingdom have come trowling unto them: While the King (in the mean time) hath been in great proſperity, wandring up and down in *Fields and Mountains*, *Cold* and *Wet*, *Weak* and *Weary*, *Faint* and *Hungry*, with few friends, and little money: Yea while he hath had time and opportunity to get himſelf a Stomack; they (good ſouls) have been well nigh ſurfeited with good cheer, and done to death with abundance: Yea (poor creatnres) they have been conſtrained to ſit warm, and to lie ſoft, to be ſerved in ſtate, *to drink Wine in Bowles*, to be honoured, be worſhipped, to be crouched and kneeled unto, and ſo forth: Wherefore if that *Pope* of Rome, when he lay beaking himſelf in the midſt of his Luxuries, had cauſe to cry out *Hou quantum patimur pro Chriſto!* then great

great reaſon have theſe Complainants, to cry out alſo of their *late great Sufferings.*

Yea, and beſides all theſe corporal calamities, their very ſpirits, have been alſo diſtracted many times, with moſt frightful *fears* and *Jealouſies*, as of *Plots*, ſtrange Plots under ground, *Regiments*, great Regiments of Subterranean Horſes lay in wait for them; *Conſpiracies*, dangerous conſpiracies, were contrived againſt their corporal welfare; (as that *Honeſt Tailor* that ſate cloſe in *Moor*-fields can abundantly witneſs) which doleful matters have oft-times put them into as pitiful a plight, as that *good Alderman* of *London* (their friend) was in, when he thought himſelf to be ſhot in the breeches. Nor is here all yet, theſe fears of theirs, have been followed with increaſe of cares alſo, to provide plenty of priſons, and ſtrong holds, to hamper and reſtrain the *Miniſters of God* (thoſe great enemies to their undertaking) to deviſe means how to deſtroy both them and their doctrine; and all that (with them) adhere faſt to the *teſtimony of Jeſus*; concerning obedience to *God* and *Ceſar*. Theſe and ſuch like have been the *late Sufferings*, and *great troubles* of theſe men; and they are indeed (as we now confeſs) the more remarkable, becauſe *ſufferings* of this kind, are ſeldom the portion of Gods Children (as theſe call themſelves:) nor had we apprehended that this kind of life (which they have lived) had been a *ſuffering*; if themſelves had not ſo called it, and put us in

mind

mind ſo to account of it: Indeed ſome of the Brethren of the *Independant faction* (as M. *Edwards* that free-ſpoken Presbyterian in his Book detecting their late manner of living in *Holland*, doth inform the world) did call ſuch a kind of life (themſelves living it) a *Perſecution*, and a *Suffering*; otherwiſe we have not heard that appellation given unto it before. But indeed theſe are *new times*, and many other things have *new names*; *Loyalty* is called *Treaſon*, and *Treaſon Loyalty*; *Obedience Rebellion*, and *Rebellion Obedience*; *Truth Falſhood*, and *Falſhood Truth:* and why may not as well a pleaſant life be called *a life of ſufferings*, and a ſuffering life a life of pleaſure, if it pleaſe the *new Omnipotency*, now above-board, ſo to ordain and eſtabliſh? No man muſt move the lip, open the mouth, or ſo much as peep againſt it.

2. And thus at laſt (they may ſee) we have taken notice of *their late ſufferings*, and confeſs them rare: Now ſhall we view their *patience* too, which themſelves call *ſtrange*, ſpecially that which they have ſhewn even now, *after the diſcovery of theſe Papers:* Indeed their publication of them, together with their Preface, and Notes upon them, after their diſcovery, is teſtimony ſufficient of the *ſtrangeneſs* of their *patience*. And yet we muſt tell them, that we conceive by the effects of this their patience, that we have read of ſuch a like *patience* before now, in ſome others beſide themſelves: As for example, in a certain *Dragon*,

gon, *Rev.* 12. 15. who when he had perſecuted a *woman* there mentioned (whom ſome interpret to be the Church of Chriſt) and driven her into a wilderneſs, *i. e.* into a low and deſperate condition; his patience provoked him, *to caſt out of his mouth after her, waters as a flood:* which (as *Expoſitors* ſay) were *multitudes* of *ſlanders, reproachful ſpeeches, ſcandalous reports* and *lies*, hoping thereby to drown her honour and reputation for ever; (for they would be more eaſily believed of her, in her affliction) and to carry her away ſo far, that ſhe ſhould never appear in any credible or comfortable condition more: Nor did his *patience* end here, but the Text tells us, *ver.* 17. that he went (farther in the heat thereof) *to make war with the remnant of her ſeed, that keep the Commandment of God, and have the teſtimony of Jeſus.* We are ſure this was ſuch a *patience*, which theſe men are ſeaſoned withal, and which they have ſhewn ſince *their diſcovery of theſe Papers*, and do ſtill exerciſe towards their *Soveraign*, and all that remain faithful and loyal to him.

Nay and farther too, we muſt tell theſe men, that this humour which they call *patience* in themſelves, though the *name* which they give it be ſomething new; yet for the *nature* of it, 'tis no whit *ſtrange* or ſingular, for many men, before theſe times, have been infected with it: *Cain* was, when he kill'd his brother, *becauſe his own works were evil, and his brothers good:* Gen. 4. and ſo was *Nimrod* that *mighty Hunter*

before

before the Lord, and oppreſſor of his neighbours: Gen. 10. *Saul* in the Old Teſtament was full of this *Patience*, when the *Evil Spirit was upon him*, and made him throw his Javillin againſt *David* at one time, and againſt *Jonathan* at another; 1 Sam. 19. 20. and ſo was that *Saul* in the new Teſtament too, at ſuch time as he went panting up and down like a Blood-hound, and *breathing forth threatnings* againſt the People of God: Act. 9. 1. *Shimei* alſo was brim-ful to the very mouth of it, when with his revilings and execrations he ſaluted *David* in the depth of his affliction; 2 Sam. 16. and *Achitophel* did over-flow therewith, when in all haſte he would have purſued his *Soveraign*, while he was *faint and weary*: This *Patience* was in *Haman* too, when to be revenged for *Mordecai*'s ſtiffneſs, he endeavoured the ruin of the whole *Jewiſh Nation*; it was in *Nebuchadnezzar*, alſo, and made the *form of his viſage change* againſt *Shadrach*, *Meſhach and Abednego*, when in ſcruple of Conſcience, they refuſed to ſubmit to an Ordinance of his, almoſt as damnable as the *Parliament Covenant*. And in the *Scribes* and *Phariſees* it was moſt plentifully abounding, as appears by all their dealings with *Chriſt* and his *Apoſtles*: Thus (I ſay) this condition, which theſe men commend in themſelves, for matter of it, is not ſo *new* and *ſtrange*; though I confeſs the *Name* (by which they call it) ſeems ſo to be; for it was wont to be termed *Rage*, *Cruelty*, *Wrath*, and *Fury*, and not *Patience*:

Yet

Yet I remember Maſter *Fox* tells us that Biſhop *Bonner*, and thoſe of his bloody Conſiſtory in Queen *Mary's* days; who (having with as much rage and paſſion as can be imagined, handled and oppreſſed the *Martyrs*) when they came to read the definitive ſentence, and to give them up to the *Secular power*, to be put to death; were wont to make proclamation (as theſe men here do) to the whole world, of their *great meekneſs* and *ſtrange Patience*, which they had uſed towards thoſe *obſtinate Hereticks*, as they call them: So that we ſee this *Patience* here mentioned, is not only by Biſhop *Bonners's* Authority *a ſtrange Patience*, but alſo ſuch a Patience, as Maſter *Fox* himſelf doth make mention of, in the Book of Martyrs. But the poor Church of Chriſt hath felt enough, and too much of this their *Patience*, therefore at this time, I will ſpeak no more of it, only I conclude in the words of the Prophet *Micha*, *The beſt of them is as a Bryer, the moſt upright of them, is ſharper then the thorn Hedge:* Mic. 7. 4.

§. 3. The next thing they mention (wherein they Triumph indeeed and glory) is *their late extraordinary ſucceſs in the field:* ſome perhaps may wonder, how theſe three can accord together, *great ſufferings, ſtrange Patience*, and *extraordinary good ſucceſs*, and all of *late:* but they muſt remember that their *Sufferings* and *Patience*, being of that kind, as was ſhewed before, may well ſtand with *extraordinary good ſucceſs*, yea, in ſuch men as they are, *ſuch Suf-*

ferings, and ſuch *Patience*, are the natural fruits and dependants of proſperity, and *Extraordinary good Succeſs*.

But by the *way*, *take* notice of their end, in yoaking theſe three together; *Proſperity and good Succeſs*, *which of old*, *went currant only among the Papiſts*, *for a Note of the true Church*; *is now admitted alſo by theſe men*, *to be a ſpecial mark of the goodneſs of their Cauſe*; but in regard our Religion hath hitherto taught, that *ſufferings* and *patience* were rather the marks of Chriſts true flock, then extraordinary ſucceſs in the world; therefore *Euphoniæ gratiâ*, for ſound ſake, the name of *ſufferings and patience*, are ſtill retained, and joyned together here, with *extraordinary good ſucceſs*; *Alteratio non fit in inſtanti*, if the Change from one extream unto another, ſhould not be by degrees, it would be too groſs and palpable; but by that time the three Propoſitions be granted to them, *Extraordinary good ſucceſs* will be able to ſtand alone, and to go currant among all their *Proſelites*, for an unqueſtionable Note of the true Church, or Cauſe: it will not need the countenance of theſe two names of *Suffering* and *Patience*, which ſhall from thenceforth be rejected, and wholly diſclaimed, as infallible marks of *Loyalty* and *Malignancy*.

Indeed, *Succeſs* is the beſt Argument they have to win and hold people to themſelves, and to their Cauſe; wherefore 'tis requiſite that for further diſcovery, I ſhew the invalidity

and

and weakneſs of this their Argument. But firſt for our better progreſs therein, we ſhall conſider what this *extraordinary ſucceſs* is, which ſo they brag and boaſt of, and what are the true grounds and cauſes of it.

Their *Succeſs* (I confeſs) to narrow Capacities, and low Brains, may ſeem (as they call it) *extraordinary:* but to thoſe that conſider the cauſes of things, together with the means and manner of their proceedings, it appeareth nothing ſo.

'Tis well known how by frand and policy, they ſeized at unawares upon the Kings *Militia* and *Navy:* How they ingroſsed into their hands, moſt of his Towns, Caſtles, Rents, Revenues, and all he had; leaving him nothing of his own to ſubſiſt on: How they rooked to themſelves, all the Plate and Money of the Kingdom: and how by the ſervice of falſe Teachers, they poyſoned the hearts of his Subjects; drew them from their Allegeance, and armed them againſt him: And having done all this, they were able to get a Victory againſt him at *Naſeby-field*; after they had taken away, what ere he had to defend himſelf, they made a ſhift to beat him with his own Weapons; after four long years purſuit of him: and what *extraordinary* matter is there in all this? Nay, ſome ſay too, they had not prevailed then neither, but *that they plowed with the Kings Heifer:* as they alſo did, in taking thoſe Towns and Caſtles, which ſince they entred upon:)

Had not ſome, whom the King truſted, been perfidious, theſe great Conquerours had not been ſo proſperous: Wherefore the caſe being rightly ſtated, it was not altogether *Victorious* Sir *Thomas Fairfax*, but partly alſo victorious treachery, and victorious money, which was the procurer of ſuch their late *extraerdinary great* ſucceſs: And yet (perhaps) Sir *Thomas Fairfax* may be a right valiant man in his way, as many other Commanders on that ſide are, worthy all to be *ingaged in a more noble and righteous quarrel; and I wiſh, with my Soul, for their Souls ſake, and for the honour of the Engliſh Nation, that either the cauſe which they ſtrive to maintain were better, or that their induſtry wherewith they maintain it, were not ſo good.

* And I hope through Gods mercy to them in Gods time they may: to their own eternal comfort and honour; and the recovery of the Kingdoms loſt glory.

But that none may think that the *extraordinary ſucceſs*, which theſe perverters of Order, theſe underminers of Government, have had, and which theſe troublers of *Iſrael*, theſe overturners of Chriſtianity do boaſt of, is to be attributed to any goodneſs in their cauſe, or to any Celeſtial or Divine benediction upon it. I ſhall deſire them to conſider of the true Grounds and Reaſons of it. I ſhall name only thoſe that are moſt viſible, amongſt which I might mention private *diviſions*, between our Chieftains, who to revenge themſeves of one another,

another, ſeemed not to care what advantage they gave to the common foe, nor what detriment to the King: but this hath been too ſufficiently as too ſhamefully viſible, without further notice.

Nemo parere gnarus, nemo imperare.

I might mention alſo the *Indiſcretion*, or inability of thoſe, who have undertaken to manage the Kings Affairs: The greateſt *talkers* (ſays the *Proverb*) *are not always the wiſeſt men.* He that can make a witty ſpeech, is not always meeteſt to ſway a Council; nor are men of quickeſt guſt or reliſh, always men of the beſt and ſageſt ſpirit; tis one thing to give directions, for dreſſing of a good Dinner, and another thing to give orders for the governing of a great Army: Beſide, the *Genius* of ſome men, is neither publick nor noble enough, either to gain, or keep the Hearts of people, who by a certain inſtinct from above, are moſt regardful (in troubleſome times) of thoſe, whom they apprehend, to be moſt neglectful of themſelves. Aſſuredly the *King* and his *Cauſe* both, have received the greateſt wounds from the hands of Friends.

Sæpenui linguâ multi, ignavi fere omnes opera.

I might alſo mention mens *diſhoneſty*, in falſifying the truſt impoſed in them, when they have by their oppreſſion and violence, beggered the people committed to their care; by their exceſs and harſhneſs weakened their hearts, and looſened the joynts of

Deniq; in duribus ipſis non conſilium non fides. Lipſ.

Loyalty in them; and made the places ſtrong and ſenſible (as if they had been there ſet, only to enrich themſelves, and to make preparation for the Enemy, and this being done, their work were done) they have delivered up all into their adverſaries hand, and ſo departed. But to omit theſe and many more particulars (which might be named) which have occaſioned that great ſucceſs ſo gloried in; I ſhall mention only three, *viz. Remiſſneſs* in the beſt of ours, *Prophaneneſs* in the worſt, and *Popular fury*.

1. Remiſsneſs. The beſt on our ſide in general, being not armed or quickened, with ſuch *ſtings* of *Hatred*, as they on their ſide are, have been more heavy and dull in their oppoſite deſires, and inferiour to them in their attempts and practices. They by tumbling and toſſing, like heaps of ſnow rowled up and down, have grown great and mighty: and we, by our froſty coldneſs, have given them leave to harden: whereby they are increaſed to that ſtupendious heap we ſee; though tis poſſible yet, that a thaw may come, for *rota fortunæ* is *in gyro*, notwithſtanding their preſent bigneſs, they may be ſenſible of a diminution, might but the glorious Sun-ſhine of *Gods Countenance*, return again upon our *Soveraign*.

And yet (perhaps) this Remiſneſs (which I ſeem to tax in theſe of ours) hath been more from others reſtraint, then their own ſluggiſhneſs; for (alas!) the chiefeſt care of too many amongſt

amongſt us, hath been to damp the endeavours of good men; in ſuch places where they might have been moſt ſerviceable: yea, to prevent (if poſſible) their being truſted, or imployed at all; for fear (I think) the *Kings Affairs* ſhould thrive too well; if ſuch had had the manageing of them: many of the Kings friends (as they have been called) have been ſo faithful to him, that they would neither do their own duties, nor ſuffer others to do theirs; having themſelves deſerved ill, they could not abide, that others ſhould deſerve better; it hath been one of the hardeſt things, for a known honeſt man to obtain leave of them (ſince the Kings troubles began) to do His Majeſty faithful ſervice: yea, I have heard it often ſaid, that *the ſureſt and ſpeedieſt way, for one to bring himſelf to ruin, among many of the Kings men, was to be more active, and honeſt, then others in doing the Kings work.* Nay, if a *Miniſter* of *Chriſt* hath but laboured earneſtly and zealouſly in his proper way (according to his Office) in the behalf of *God*, his *Soveraign*, and his *Countrey*; He hath grown remarkable on the ſudden, and been noted by many (that ſhould have encouraged him) for an unſufferable fellow; fit for nothing but for ſlaughter (unleſs preſently ſilenced and diſmiſſed) for they have cryed, *He will ſpoil the Kings Cauſe if let alone, and make all the Soulders ſtark Puritans, rank Round heads, or elſe ſtir up all the people againſt us:* (and all this, but for his faithful and true

diſlike of that which ſpoiled it.) *Remiſſneſs* therefore in good men, is granted a mean to preſerve their own ſafeties, but withal 'tis undoubtedly one of the ſpecial things, that hath damnified the Kings Cauſe, and advanced that of the enemy.

2. As Remiſsneſs in ſome, ſo *Prophaneſs* and *high impiety* in ſome others of our ſide hath weakned us, and aided them: 'tis a true ſaying, *A divine bleſſing doth always accompany good cauſes, where wickedneſs and wilful witleſsneſs doth not bar againſt it*; but when either of theſe oppoſe, the bleſſing is obſtructed: and (alas!) *Hinc dolor, Hinc lachrymæ*, hence alſo is the ſource of our ſorrows, and of our enemies good ſucceſs: Sir *Edwin Sands* in his *Europæ ſpeculum* tells us, that *the Jews in their ſpeculations of the cauſes of the ſtrange ſucceſs of worldly affairs, do aſſign the reaſon of the Turks prevailing againſt the Chriſtians, to their Blaſphemies and horrid Oaths, which do wound the ears of the very Heavens, and cry to the throne of Juſtice for Divine vengeance: whereas the Turks hate prophanation, and will not ſuffer Chriſt to be ill ſpoken of*: the ſame reaſon may be given for the enemies prevailing of late againſt the Kings men. (Though I do not ſay that all on the Enemies ſide, are free from this helliſh ſin, or ſo reſpectful of *Chriſt* and *God*, as the Turks are in this particular: *for there are with them, even with them alſo*, moſt horrid ſwearers, and moſt execrable blaſphemers: but their evils hurt not

not us, as our own do, nor are ſo miſ-becoming their Cauſe, as ours are to that which we maintain.) And indeed never any good undertaking had ſo many unworthy attendants: ſuch horrid blaſphemers, and wicked wretches, as ours hath had: I quake to think, much more to ſpeak, what mine ears have heard, from ſome of their lips: but to diſcover them, is not my preſent buſineſs; a day may come, when the world may ſee, that we who adhere to the *King* for *Conſcience ſake* (what ever is ſaid of us to the contrary) have as truly hated the *prophaneſs* and *vileneſs* of our own men, as we have done the *Diſloyalty* and *Rebellion* of the Enemy: For indeed, the truth is, betwixt them both (as betwixt two mill-ſtones) the *King*, his *Cauſe*, and *our ſelves* too, are ground in pieces: and were the matter well opened, it would appear, that both thoſe and theſe, have had but one and the ſame end, even to ſatisfie their own luſts, and enrich themſelves, with the ruins of their *King* and *Country*. But without all queſtion, neglect of *Religion* and want of *Diſcipline*, hath weakned and undone the *Kings Armies*: O had his *Sacred Majeſties Commands* and *Orders* for the exerciſe of both, been put in Execution, the Enemy had never been able to have ſtood before us.

3. *Popular Fury* (which is like the *ruſhing of mighty waters*) comes alſo in, to the making up of this Land-floud, which gives the Adverſary ſuch occaſion of glorying: the Addition of the

many,

many, though it can adde no true credit to their Cause, yet it makes the success appear *extraordinary*: The *People* (says *Jeremy*) *are foolish*, Jer. 5. 4. and know not Gods way: and our Saviour says, *the Multitude walk in the broad way*; they are led much by mouth and noise, and incline always to the strongest: their delights are, *to lift up those, that are already up, and to throw down lower, the already down*: with them the winner hath always praise, let a man get power or prosperity how he can, he shall not want vertue in their opinions. A notable Testimony of this we have in that prophetical *vision*, *Rev.* 13. (wherein is fore-shewn what shall fall out in these latter times) we are there told of a certain *Beast* with *many Heads*, whom all the world *wondred after*, in regard of his *Power* and *Authority*, which (notwithstanding) was not *lawful*, or rightly come by (as the Text infers:) For the *Dragon* or Devil did give it to him, and not God, yet such was the blindness and fury of the People, that they did worship and adore him for it.

And by the way let us here note: that *Satan* is sometime said to give power (by Gods permission) as well as *God*: and as that power which is gotten by honest and lawful means, is Gods gift, of which kind was that *Pilat*, Joh. 19. 11. (though abused by him) it was conferred upon him, by the voluntary designment of *Cæsar*, the Supream Magistrate: and therefore (our Saviour says) *it was of God, or from above*:

So

So that ſtrength and Authority (on the other ſide) which is obtained by unlawful courſes, is the gift of *Satan*; and ſuch was that of the *many headed Monſter* fore-mentioned: He is ſaid, *to have received power from the Dragon*, becauſe by fraud, violence, and unjuſt ways, he had griped a great ſtrength of *Militia* into his hands, whereby for a ſeaſon he was ſo ſucceſsful in many deſigns. Yea, ſays the ſpirit, *verſ.* 7. *He made War with the Saints, and overcame them*; He prevailed over men of all ſorts, ſmall and great, rich and poor, free and bond; and compelled them *to receive a Mark*, or to take a Covenant, and no man might *live* and *trade*, *buy or ſell* in all his Quarters, that ſcrupled at it. And in regard of this his great Power and Succeſs together; all that dwelt upon the earth, or in the Countries where he had to do (thoſe only excepted (ſays the Text) *whoſe names were written in the book of Life*) did worſhip the Beaſt, wondred after him, and admired him: ſaying, *who is like unto the Beaſt?* who *is able to make War with him?* And no doubt but the Beaſt did admire himſelf too, for ſuch his greatneſs and ſucceſs among the People, whoſe fooliſh and forward acceſſes (indeed) did make the ſame ſo *extraordinary*.

Theſe I conceive at the chief cauſes of that proſperity which the enemy ſo much glories in; what inviſible reaſons there be in Gods ſecret Counſel for his permitting this, I cannot tell; but ſure I am (though the Adverſaries

may

may have received their power as that beaſt did, to do as they have done, yet) Gods Hand it ſelf, is in the Judgment, as 'tis a puniſhment. And indeed we have ſinned one with another, and therefore are juſtly puniſhed one by another; we had made this happy and rich Kingdom the ſtage of our wickedneſs, and therefore it is become unto us an *Acheldama*, or *field of blood*; and ſhould God make it an Hell alſo, for ever to torment us in; it would be but our due merit, and his true Juſtice: Let us give God his due glory, *He is righteous in all his doings.*

The Judgment (indeed) hath faln hitherto, moſt heavy upon the *Kings Family* and *Party*; and this I believe is of Gods ſpecial permiſſion too; but whether becauſe *Judgment doth uſually begin at Gods own houſe*, 1 Pet. 4 17. or becauſe we on that ſide, are in the general ſo ſinful, and the beſt of us ſo little affected with theſe national miſeries, and ſo little humbled under our own, I cannot tell, *Gods Counſels are a great deep*: But let this be confeſſed to our ſhame (of which I wiſh we could take more unto our ſelves, for this is a time and ſeaſon to do it in:) I think ſince the world began, there was never ſo great a Judgment leſs laid to heart (wherein ſo many are concerned) then this is by us. Alas, Alas! *Who amongſt us yet ſpeaketh aright?* Who repenteth him of his wickedneſs? Who lamenteth for his ſin? Who ſmites himſelf, and ſays, *What have I done?* Jer. 8. 6. Every one (in a manner) ſtill goes on

in

in his old courſe, and runs deſperately upon his own ruin, even *as the Horſe* that wanteth underſtanding, *ruſheth into the battle. Whe have thoſe that ſeem to hate Religion, as much as the Rebels do Loyalty*; *yea that make* Religion, *as a mark of* Rebellion, *even as they on the other ſide do make* Rebellion *a mark of* Religion: Nay I would they did not hate both *Loyalty* and *Religion* too; ſure they uſe thoſe worſt that are to both theſe beſt affected; we muſt needs think that God hath an high indignation againſt ſuch perſons, and diſdains ſure, to make them ſucceſsful inſtruments in his righteous Cauſe, and perhaps till they be cut off, the enemies ſhall proſper: and then the wheel ſhall be turned another way; and the truly *Loyal* and *Religious*, *in quos victor victuſq; furit*, that ſuffer by both ſides, may ſee better times.

We find the Church in her complaint of ſuch men, prophecying to this purpoſe, Eſay 26.11. *O Lord, thy hand* (ſcil. of Juſtice) *is lifted up*, *and they will not ſee* or acknowledge the ſame: *but they ſhall ſee* (ſcil. before God hath done with them, and feel too) yea, *and be aſhamed for their envie* (or malice) *at thy People* (*viz.* who make better uſe of the judgment then themſelves do) *for the fire of thine enemies ſhall devour them*, *i. e.* the fire of rage, and power of doing hurt, ſhall be the longer permitted to Gods very enemies, until theſe wicked and uogodly wretches, are devoured, ſcattered or deſtroyed: And till then (as is inferred alſo

in

in that Chapter) *even the righteous people that keep the truth*, and wait for God, in the way of his judgments, muſt with patience ſubmit themſelves, and meekly bear the indignation; remembring that God hath always had his time to ſift and try, whom he hath formerly taught and fed: and this to them is that ſeaſon: this is Gods threſhing time, *His fan is now in his hand*; he is taking away his wheat, and hath carried much of it already out of ſight, the chaff remains ſtill in great heaps upon the floor; and having received little or no diminution, glorieth in its *extraordinary great ſucceſs*, not thinking what muſt ſhortly be done with it, how 'tis deſigned to the fire.

§. 4. But becauſe Succeſs is ſo great a plea with theſe men, and ſo prevalent with moſt people: I will firſt ſhew, that 'tis the weakeſt Argument that can be alledged to prove the goodneſs of a Cauſe; and then, that the wickedeſt men have moſt uſed it. But of both theſe briefly.

Concerning the firſt, *David* in the 73. Pſalm, deſcribing the outward eſtate of evil men, ſays, they were *ſucceſsful* in their affairs; inſomuch that people thereupon *came in apace unto them*; yea ſo proſperous they were in their way, that himſelf in a manner was non-puzzled at the matter. And *Jeremy* the Prophet argues with God about the ſame thing, why it ſhould ſo be, *That they who dealt very treacherouſly, ſhould be ſo very happy*: Jer. 12. Whoſe conditions alſo in another place, he deſcribes more fully

fully in theſe words, *Among my people are found wicked men, who lie in wait, and ſet traps and ſnares to catch their Brethren, their houſes are full of deceit and wrong, yea they do* (in their Injuſtice and Cruelty) *ſurpaſs the deeds of ordinary wicked men; they* take upon them to be Judges, and yet *judge not the cauſe, no not ſo much as the cauſe of the fatherleſs, or the right of the needy*, and yet *they proſper, are become great, grown rich, waxen fat and ſhine*; Jer 5. 26, 27.

Here was proſperity we ſee, here was ſucceſs, but no honeſty, no goodneſs. So the Prophet *Habakkuk* complains of *treacherous dealers, and wicked perſons, who devoured men more righteous themſelves: They catched them in their nets, and gathered them in their draggs, and thereupon rejoyced in themſelves, and offered ſacrifice to their own nets, burnt incenſe to their draggs, becauſe by them their portion was fat, and their meat plenteous*: Hab. 1. 13, 15, 16.

We read in *Rev.* 12. of the true Church, How ſhe was driven by the Dragon into the wilderneſs: Rev. 12. 14. *i. e.* into a deſolate and obſcure Condition, *Delituit in Cavernis, non eminitu in primariis ſedibus* (as one ſays) ſhe was not viſible, as formerly; nor had ſhe power and liberty to ſhew her ſelf in her family, or to govern her Children, as ſhe was wont to do; ſhe was in the very ſame Condition, as our Mother-Church of *England* is now in; the devil had obtained great ſucceſs againſt her, but ſhall we conclude from thence, that he

was

was in the right, and ſhe in the wrong, or Him to be the beloved of God, and ſhe the hated; we have no ſufficient reaſon for it. So in the 7. verſe of the next Chap. where that Beaſt is ſaid *to make War with the Saints, to overcome them*; Rev. 13. 13, 17. doth it therefore follow, that his cauſe was better then theirs? I think not. In the 11. of *Daniel* a certain *vile perſon* (ſo intitled) is propheſied of, who ſhould do much miſchief, againſt the *Holy people*, whom he ſhould *kill and deſtroy*, and againſt the Sanctuary, or place of Gods worſhip, which he ſhould *pollute, taking away the daily Sacrifice*, (or *Common prayer* unto God) *and ſetting up the Abomination of Deſalation in the room thereof*, Yea, he ſhould *exalt him* (above him he ought to obey) *and ſpeak Blaſphemous things, againſt the God of gods*; Dan. 11, 36, &c. He ſhould Honour only the *God of forces, i. e.* He ſhould truſt only in his *Militia*, or ſtrength of weapons for ſafety and protection (all theſe it ſeems are the conditions of a vile perſon) yet ſhould he proſper for an appointed time, *until the indignation be acompliſhed* (ſays the text) *which was determined to be done.* We know that *Cain* prevailed againſt *Abel*, yet *Abel* was the better man, and offered the better ſacrifice: Nay the *Phariſees* (we know) prevailed againſt Chriſt himſelf, for a ſeaſon, had their wills of him, got him Cruciſied, by the common vote and conſent of the people, even according to the deſires of their own hearts. And from hence it

was

was believed by a great many, that Chriſt was even ſuch a man as his Enemies reported him: ſcil. a *Deceiver* and a *Malefactor*: and that it was the juſt judgement of God upon him, for his ſins: *He was deſpiſed, rejected of men* (ſays the Prophet, *Iſa.* 53. 4.) *Yea, we eſteemed him ſmitten of God* (ſcil. for his own ſins) *and afflicted.* Nay ſome of his diſciples themſelves were ſo ſtaggered at the matter, that even they, made a queſtion, whether he were the man, whom they took him to be, becauſe of that ſucceſs which his Enemies had againſt him: *we truſted* (ſay they) *it had been he that ſhould have redeemed Iſrael*, Luk. 24. as if they now feared they were deceived. Indeed it is the humour of men (though often warned to the contrary) to paſs ſentence upon others from a view of their outward *Condition*; if they proſper, then they conclude them *good* and *beloved of God*; if not, then *wicked* preſently: When the Viper was ſeen *hanging on Saint* Paul's *hand*; Act. 28. 3, 4. he was judged a *Murderer* immediately, and the worſt man in all the company: ſo thoſe *whom Pilate ſlew* (while they were at their devotions;) and thoſe *on whom the Tower of Siloe fell*, Luke 13. 2, 3. were *thought greater ſinners then other men*, becauſe of their misfortunes; which *opinion* our *Saviour* himſelf confuteth: Yea *Scripture* throughout, and *daily experience* both, doth inform us, that the *beſt men* are uſually the moſt afflicted; for this World is the furnace wherein, and Affliction is

the fire wherewith, God neals his people, and makes them fit for a better habitation: And thus we ſee that to argue from *ſucceſs*, is but a weak kind of *Arguing*; nay, theſe very men that now uſe the ſame in their own behalf, were wont to ſay heretofore (when others have prevailed againſt their *Faction*) *The more knave the better luck*; I know no reaſon but that *Proverb* is ſtill as true as ever.

§ 5. 2. But I ſhall now ſhew in the next place, that the *worſt men* have always been wont to plead this *Argument*; Two or three *examples* amongſt many ſhall be alledged to this purpoſe: The *Scripture* tells of *Rabſakeh*, when he moved the people of *Jeruſalem* (as theſe men do us) to make a *general revolt* from *Hezekiah*, he pretended that God had ſet him on work, and had ſaid, *Go up againſt this land, and deſtroy it*; and his main Argument was, his Maſters *extraordinary great ſucceſs*: Iſa. 36. 10, 19. to which purpoſe, he reckoned up (as our enemies do) a great many Cities, Towns and Caſtles, which he had taken; as *Hamah and Arphad*, *Sepharvaim*, *Henah and Ivah*. And ſo the *Turks* argue at this day againſt the *Chriſtians*, *That their Religion excels ours*, *becauſe they have proſpered better*, and *prevailed more than we have done*. And in like ſort, the *Independent Faction*, may urge the ſame thing, againſt the *Preſbyterians* here amongſt us; for they have been the moſt ſucceſsful: and if the *Argument* be good, then down muſt go the *Presbytery* (as well

well as *Epiſcopacy*) *root and branch*; and the *Parliament* have erred in Voting for it, yea, and the *Covenant* taken to conform the *Government* of this *Church*, to that of *Scotland*, becomes fruſtrate and of none effect: But to proceed;

As *Rabſhakeh* and the *Turks*, ſo the *Popiſh Biſhops* in Queen *Mary*'s time, did inſiſt much upon this *Argument* (as Mr. *Fox* witneſſeth) they would urge upon the *Martyrs* their *extraordinary ſucceſs*, which *they* and their *cauſe* had, by King *Edward*'s death and Queen *Mary*'s coming to the *Crown* (againſt ſuch *great endeavours* to the contrary:) theſe *very men*, who now uſe the ſame *Argument* in their own behalf, will not *allow*, that it was ſufficiently good then, in the behalf of the *Papiſts*. I will mention but one *example* more, and that is of Pope *Alexander* the *Third*, who (as Story ſpeaks him) was none of the *beſt men*; when he had prevailed againſt the good Emperour *Frederick* the *Second*, his *Liege-Lord* (as theſe have done againſt their *King*) by getting a *great Victory* againſt him, wherein, moſt unfortunately his Son was taken Priſoner: for redemption of whom, the *Emperour* was forced to proſtrate himſelf upon the ground, and yield his Neck to be trodden on: and to acknowledge *Alexander* to be rightful *Pope* (which by reaſon of a *Schiſm* was before denied) and to reſtore what ever had been taken, during the *War* on his part: when (I ſay) the *Pope* had brought him to all this (and to *ſuch things* would theſe men

now bring their *Soveraign*, as is evident by the *Doctrine* of *their Preachers*, who tell the people that *God* will bring *the Necks of Kings under the feet of his Saints*; that is (as they interpret) under the feet of their *Faction:*) then did He (the ſaid *Pope*) inſult and glory (as theſe already begin to do) in his *Extraordinary great ſucceſs*; and made it his *Argument*, to perſwade the *fooliſh World* (after theſe mens faſhion) that his *Cauſe* was *Gods*, and that *God* had favoured his quarrel, as the moſt juſt and lawful. *Henry* King of *England*, and *Lewis* King of *France*, were both in the Seduction, in token whereof, being both on foot, they held the *Bridle* of the *Horſe* on which the *Pope* rode, the one with the right hand, and the other with the left. And thus alſo we ſee that the *worſt men*, have been wont to uſe this kind of Arguing which our *Adverſaries* now think to be ſo good, and do ſtand ſo much upon.

Cypr. de Valer. in his Book called, The Lives of Popes.

But from this conſideration, we (for our parts) ſhall beware of being ſwayed by it, or of judging Gods love or hatred from outward Accidents; fools only build upon ſuch foundations: Evil is the touch-ſtone of Good, and often gets the better of it, to try *goodneſs Conſtancy*. The *Ark* was taken *Priſoner* by the *Philiſtines:* 1 Sam. 4. it doth not follow thereupon that *God* did hate the ſame; no more doth it now

Stultus ab eventu facta notanda putat.

now follow that He hates the *King*, becauſe he lets his *Enemies* (for the preſent) prevail againſt him. For *Iſrael's* ſin, *God* ſuffered the *Ark* of his *glory* to he obſcured (for a ſeaſon;) ſo for our ſins it is that our *Soveraign* is afflicted. And let not theſe *Inſulters* perſwade themſelves, that our *Allegeance* is ſo weakly knit, that it can be looſened with this *Argument*, *we are not of them that draw back*, Heb. 10. 39. Nor yet of them, that bluſh not to affirm, that *So long as the King is able to protect them, they are bound to ſerve him, but no longer*: Theſe *Waters* of *Affliction*, that have ſo plentifully ſhowred down upon his *Head*, are not able in the leaſt degree, to quench the *Heat* of our *Love*; they are as *Oyle* rather, to inlarge the *flames* of our *Affections*: the *Enemies ſucceſs* againſt him, and ill uſage of him, doth but make him appear in our eyes, more like our *Saviour*; and ſo locks our Hearts the faſter to him. And let theſe *King-Tormentors* know, that *God* hath *an Hook for their Noſes, and a Bridle for their Lips*, and the things that are comming upon them make haſte: *Nulla ſors longa eſt*, the Weather-cock may turn; *alieno in loco haud ſtabile regnum eſt*, there is no conſtant ſitting in anothers ſeat; *ima permutat brevis Hora ſummis*, who knows what a year, a month, or a day, may bring forth? *quos fœlices Cynthia vidit, vidit miſeros abitura dies*: Great and wiſe *Agamemnon* profeſſed, that he had learned by his Victories ὡς τὰ μέγιστα διαλῦσα,

ἰάδεσι That great things are over-turned in a moment: *Troja nos tumidos fecit, nimium & feroces* (saith he) *Troy*'s Conquest hath made us proud and cruel, fierce and haughty: *Et stamus nos Danai loco, unde illa cecidit*, We the Conquerours are in the same condition, from whence she fell: *Hodie mihi, cras tibi*, is the *Motto* of all *Mortals*, our portion of sorrow we have to day, they shall have theirs too morrow; the times may so alter, that *Affliction* may chance to stand again for a *Mark* of *Gods Children*, even in their *Calender*, *Res Deus nostras celeri citatas turbine versat*. And so I have done with this particular, and come to that which these *Libellers* adde in their next words: Having minded us of their late *extraordinary success* in the field, they proceed and say,

Libel. *Yet still this Clandestine proceedings against us here, condemning all that are in any degree* Protestants *at* Oxford, *as also granting a Toleration of Idolatry to* Papists, *Indemnity to the* Murderous Irish, *in a close trading way, for meer particular advantage, cannot be defended by any, but by the falsest of men,* Papists; *and by the falsest of* Papists, Jesuites.

SECT.

SECT. XVII.

1. *Another* Charge *againſt the* King *Confuted: of Clandeſtine proceedings.* 2. *The* King's *condemning all that be* Proteſtants *at* Oxford, *a moſt impudent and malicious ſlander.* 3. *His toleration of* Idolatry *another: the occaſion of the* King's *promiſing to take away the* Penal Laws *concerning* Papiſts. 4. *The Reaſonableneſs of that promiſe, at that time, and upon that occaſion.* 5. *The Objection of the* King's *former reſolution to the contrary anſwered: As alſo of his promiſe not to Aboliſh the Laws againſt them.*

§. 1. HEre is a new Charge upon the *King*, conſiſting of many particulars. 1. *Clandeſtine proceedings* againſt them at *Weſtminſter.* 2. *Condemning all that are in any degree Proteſtants at* Oxford. 3. *Granting a Toleration of Idolatry to Papiſts.* 4. *Indemnity to the Murderous Iriſh.* And all theſe are aggravated by three main Circumſtances, one from the *time* inferred in the word *yet ſtill:* another from the *manner* of working, *in a cloſe trading*

way; and the third from the *end*, *for meer particular advantage:* all which put together, make the *King* (in their judgements) uncapable of all defence, unleſs by *the falſeſt of men living*, who (as they ſay) are in general *Papiſts*, in ſpecial *Jeſuites*.

Theſe men ſurely having read in the 9. of *John*, the *Phariſees* trick of affrighting people from profeſſing *Chriſt*; do here make an *experiment* of it, hoping for a like *effect*, that as none durſt ſpeak in *Chriſts behalf*, for fear of *excluſion from the Synagogue*, and of being accounted *as an Heathen or a Publican:* So none will dare to contradict what they have ſaid, or to ſpeak a word in the *Kings defence*, for fear of *excluſion* from *their approbation*, and of being reckoned the very worſt of men, a *Papiſt*, nay, a *Jeſuite*, and uſed accordingly.

But (perhaps) herein they are not ſo *wiſe* as they would be taken, *nitimur in vetitum*, we love in theſe days, to look narrowly into *things forbidden:* this *bridle* they would put upon us, makes us believe, that they ſeek to ſmother *thoſe beams of wiſdom*, and to ſuppreſs *thoſe ſparks of truth*, which if laid to view in *theſe Letters*, would quickly fly into *their faces*, and give the *Lie* to *their Obſervations*. If they be able to juſtifie what they ſay, why ſhould they bar any man *liberty of oppoſition?* truth fears no ſtirring, nor do honeſt men fear ſifting: we are commanded *to prove all things*, to the end we may *hold faſt only that which is good*;

1 Theſ.

1 Theſ. 5. 21. Wherefore notwithſtanding the *danger* laid before me, I ſhall obey *God* in doing my *duty* to the *Truth* and to my *Sovereign*. I will examine the *Accuſation* as it lies, and begin with their *yet ſtill*, or firſt *Circumſtance*.

Yet ſtill, muſt needs (according to Grammar) have reference to what precedes, as well as to that which follows: that which precedes, *is their late extraordinary ſucceſs in the field*, ſcil. when theſe *Papers* were ſurprized: that which follows, is the *relation of divers crimes*, which (as muſt be ſuppoſed) they have found in theſe *Papers*: now *yet ſtill* is uttered as *an aggravation* of the *ſaid crimes*, as if after their *extraordinary ſucceſs* (which muſt be believed, ſpake *Gods approbation* of their *Cauſe*) the *King* had been guilty of that, which they lay to his *Charge* out of the ſaid *Papers*, and had written all that is found amiſs in them, after they were ſurprized. So that *yet ſtill* imports thus much: *Notwithſtanding Gods manifeſtation of himſelf againſt the* King, *by the late* extraordinary ſucceſs *in the field, which the holy and bleſſed Parliament had againſt him: He (contrary to this conviction) hath uſed* clandeſtine proceedings *againſt them at* Weſtminſter, *hath* condemned all that were in any degree Proteſtants at *Oxford*, *hath* granted a Toleration of Idolatry to Papiſts, *and* indemnity to the Murderous Iriſh, *and what ever beſide is liable to blame (according to their ſenſes) in theſe Letters.*

But

But this pretty *Aggravation* of theirs, is but a bare circumstance, and therefore I pass it over only with this little notice,

The *Charge* it self which follows, which consists of an huge heap of heinous words, resembling a man of straw, that at first blush, carries some proportion to our seeming, but being felt and poized, is discovered to be a meer vanity, serving only to fray Crows.

1. They cry out of *Clandestine proceedings*, scil. *against them at Westminster* (for by *us* here, none else can be intended; these (it seems) they would have in the first place to be marked with a *Noli me tangere*; and great reason for it, many fields in *England* have been watered with humane blood, to keep them from being touched: they have deserved so abundantly well of their *Country* and *Nation*, in keeping safe the *Religion*, *Peace*, and *Wealth* thereof, without any the least *schism*, *breach*, or *diminution*; that it were a mortal sin, but to think amiss of them. Wherefore the *King* must needs be much to blame, for using any *clandestine proceedings against them at Westminster*: and the rather, because they were never guilty of any *clandestine proceedings* against him. They went openly to work in all that ever they did: told him at first, when he called them together, what he should look for at their hands: yea, and when they sued unto him, to sign their *Bill* for continuing the *Parliament*; they plainly declared, how they would serve him: that they

they would ſeize firſt upon his *Magazines* and *Navy*; and then raiſe a *bloody War* againſt him: that they would ſeparate his *Wife* from him and hunt his *Perſon* up and down the *Kingdom*: rob him of all his *Wealth* and the *Hearts* of his *People*: they foretold him of all; nor had they ever any *private Conventicles* before-hand, to plot their *buſineſs*, nor ſince their *meeting*, did they ever make uſe of a *cloſe Committee*: They never had any *Clandeſtine* packing with thoſe of *Scotland*, nor with any other, of any other *Nation*; but have done all things clearly and in the face of the Sun: If ought hath befel the *King* to his diſlike or diſtaſte, he may thank himſelf only for it: for he knew their minds before-hand, they hid nothing from him; and therefore it muſt needs be granted that the *King* doth very ill, to uſe any *Clandeſtine proceedings* againſt ſuch honeſt plain dealing men as thoſe be, that ſit at *Weſtminſter*.

But (by the way) what are theſe *Clandeſtine proceedings* trow ye? why we muſt look into theſe his *Letters* for them, wherein we ſhall find him plotting with his *Queen*, about bringing the Treaty at *Uxbridge* on foot again, and to make her the *Inſtrument* thereof: (could there be but a pre-aſſurance, that the *Rebels* would ſubmit to reaſon:) *Thou* (ſays he) *art the fitteſt Perſon, to be the means of ſo happy and glorious a work, as is the peace of this Kingdom.* Pap. 2. (was not here *Clandeſtine proceedings* now, and a *dangerous Conſpiracy* againſt them at

Weſt-

Weſtminſter, who have reſolved to have no peace, till all be deſtroyed?)

Again, He doth adviſe his *Queen* (being in *France*) to inquire whether *Lenthal the Speaker* (according to his own brag) doth keep a ſtrict intelligence with the Cardinal *Mazarine*, *Though I will not ſwear* (ſays he) *that* Lenthal *ſays true, yet I am ſure 'tis fit for thee to know.* Pap. 1. Here was another *Clandeſtine buſineſs.*

And further he doth conſult with her about *ſupplies* of *Men*, *Moneys*, and *Powder*, for defence of his life againſt them of *Weſtminſter*, Pap. 3. and gives her direction for the conveyance of it, in ſome other Papers: (a buſineſs *Clandeſtine* and ſhrewd too:) And in Paper 6. he aſſures her in private, that *Hertogen, the Iriſh Agent, was an arrant Knave* (a particular which might concern *the men of Weſtminſter*, and touch them more cloſe, then perhaps every body will yet believe.) Beſides, in moſt of theſe *Letters* we ſhall find the *King* and the *Queen* comforting and ſupporting each other, under their heavy burdens, with mutual intimation of *perfect love*, and pathetical expreſſions of *conjugal affection*: All which, are notable proceedings indeed againſt them at *Weſtminſter*, and *great obſtructions* to their *endeavours*, which are to break the *Hearts* of both, and ſink them to *their graves* preſently: And thus we ſee the *nature* and *danger* of the firſt particular in the *Charge*, concerning *Clandeſtine proceedings*, which are ſo evident, that we can ſay nothing againſt it.

§. 2. The

§, 2. The 2. follows, the proof whereof is more obſcure: and that is *condemning all that are in any degree Proteſtants in Oxford*; by which they would have it believed, that the *King* is ſo great an Enemy to *Proteſtant Religion*, that his very friends at *Oxford*, who have forſaken all they had for his ſake, are hated by him for their *Religion ſake*, ſo many of them as are *Proteſtants in any degree:* But how this is manifeſt in theſe his *Papers*, we are to ſeek, for though theſe men have fore-head enough to affirm it, yet their fortune is not good enough to prove it. Indeed we find the *King* in his *Letters* to *Ormond*, Paper 16. and in his *Directions* to his *Commiſſioners* at *Uxbridge*, taking great care and giving ſtrict Charge, for the *preſervation* of his *Proteſtant Subjects* in *Ireland*; but in no place can we ſee ſo much as a ſyllable tending to the condemnation of *Proteſtant Religion.*

But theſe men cannot leave their old Trade of Taxing the *King* with their own *Conditions:* Heaven and Earth can witneſs, that never was there in *England*, greater enemies to *Proteſtant Religion*, then themſelves have been; *Never was there ſo much* Proteſtant Blood *ſpilt in this Nation, ſince the beginning of the world, as hath been by their means within theſe four years:* Never was *London* ſo full of *Priſons*, never the *Priſons* ſo full of *Proteſtant Divines*, *Proteſtant Nobles*, *Gentry*, and *Chriſtians* of all ſorts, as they have been, ſince theſe *good men* kept Court

at

at *Weſtminſter*. Beſides, how have they *countenanced* and *brought* into the *Church*, all kind of *Sects* and *Hereſies*, to the *ruin* of *Proteſtantiſme*, which the *King* for the *Honour* and *Health* thereof, was always careful to *ſuppreſs* and *keep out*? How have they *maintained* and *preached Doctrines* of *Devils*, *ſcil.* of *ſtrife*, *murder of Brethren*, *Rebellion againſt Princes*, *oppreſſion of neighbours*; and practiſed the ſame; which are all directly oppoſite to the *Religion* of the *Proteſtants*? How have they *aboliſhed* the *Book* of *Common Prayer*, eſtabliſhed by *Parliament*, to be the *Proteſtants Publick Form of Worſhipping* and *Serving God* in this *Kingdom*? Had the *King* done but any one of theſe things, or were he not himſelf a moſt conſtant and zealous *Profeſſor* of *Proteſtant Religion* in his *daily practice*, theſe men might haply have had ſome Colour, for this their *confident Charge* againſt him: and ſo to have created ſuſpicions of him. But ſeeing all things are ſo clear contrary, we learn only thus much from this particular in their *Charge*, that they are men, whoſe hearts are not overſpiced with honeſty: They paſs not what they ſay, nor with what face, ſo they ſay no truth.

§. 3. The third particular which they load their *King* withal, is *Toleration of Idolatry to Papiſts*: which they ſpeak as if Idolatry *ſub eo nomine*, were already allowed, and ſet up by the *Kings Authority*, in contempt of *God* and *true Religion*, and ſo (doubtleſs) they would have it apprehended. Rea-

Reaſonable men will yield that there is a difference betwixt *Idolatry* and the *Penalty* thereof; the penalty may be ſuſpended, altered, or taken away for the time, and yet the ſin it ſelf not tolerated or allowed: Theſe doughty Champions will not yield that their *Parliament* have granted a toleration to *Adultery*, though they have abrogated the *Penal Laws* againſt that ſin, and ſo taken away the *means* to puniſh it: Nor can they prove that the *King* hath promiſed any more to *Papiſts*, then the *Parliament* hath already granted to *Fornicators*.

In their after-notes (where they make repetition of this matter) they refer the *Reader* to *Paper* the 8. for their ground of it: In which we find the *King* relating to his *Queen*, *how the Engliſh Rebels had tranſmitted the commands of* Ireland, *from the Crown of* England *to the Scots:* (an expreſſion worthy (by the way) to be obſerved by all *Engliſhmen*, that regard the honour of their *Nation*, conſidering that the *King* himſelf is a *Scot*, and that the *men of Weſtminſter* intend, if they cannot kill him, to thruſt him and his Children (as ſome of their Hangby's have whiſpered) to his Ancient Inheritance in *Scotland*; when they have made uſe of his People of that *Nation*, to help to deſtroy his *Kingly Power* here, not one Scot of them all, ſhall have any footing, or any more to do in this *Kingdom:* I ſay, conſidering this, every true *Engliſhman* hath cauſe moſt highly to reverence the *King* for his Juſtice unto, and his

care

care of the dignity of the *Engliſh Crown*. But to proceed, the *King* tells his *Queen*, that, by that Act (that baſe and ignoble act) *He found Reformation of the Church, not to be* (as they pretended) *the end of this Rebellion:* and concludes, *it would be no piety but preſumption rather in himſelf, not to uſe all lawful means to maintain his righteous Cauſe:* And as one mean to that purpoſe, not thought of before, He gives his Queen leave to promiſe in his name, that all *Penal Laws* in *England*, againſt *Roman Catholicks*, ſhall be taken away: *as ſoon* (ſays he) *as God ſhall inable me to do it; upon this Condition, ſo as by their means, I may have ſo powerful aſſiſtance, as may deſerve ſo great a favour, and inable me to do it.*

Now how truly from theſe words, that accuſation is collected, let the *Readers* judge: Here they ſee, is no abſolute grant, or toleration of Idolatry (as they pretend) but only a conditionary promiſe of with-drawing the *Penal Statutes* againſt the *Papiſts* his Subjects, if by their means, he may be delivered from this bloody, raging, and malicious perſecution of the *Puritans*, and ſettled in his power and throne again.

And well may the *Papiſts* expect as much favour from the *King* for ſuch a ſervice, as the *Adulterers* have had already from the Parliament *gratis*.

Nor perhaps will the *King* appear ſo abundantly culpable in this caſe (as theſe men would have

have him) if theſe 3. following particulars be well conſidered upon.

1. The lawfulneſs of uſing the aid of *Papiſts*, ſpecially being his own Subjects, in caſe of life and extremity, of which I have ſpoken ſomewhat before *Pag* 80. to which I refer the *Reader*.

All that the Enemy can object is, the Kings Reſolution to the contrary at the beginning of this Rebellion: His words to this purpoſe, they fail not to alledge in the end of their *Obſervations*, *Pag.* 55. where alſo they tell us, that *the King made a ſtrict Proclamation for the puniſhing thoſe of that Religion, that ſhould perſume to liſt themſelves under him*; and *that a way by Oath was preſcibed for diſcrimination of them, and inſtructions granted to the Commiſſioners of Array in all places to diſarm them.* All which doth but ſpeak *His Majeſties* full purpoſe of keeping his Reſolution, for the *King* doubtleſs did verily believe (till experience taught the contrary) that *Proteſtant Religion* had ſuch a power in the hearts of thoſe that pretended ſo much unto it, that they would never ſuffer him (their *Soveraign* and *Protector*) to ſtand in need of the help of *Papiſts* to defend him. And theſe men (in the ſame place) confeſs *that at the battel of Edge-hill, the Papiſts were taken into the Kings Army of meer neceſſity:* and they alledge (in ſcorn) the excuſe (as they call it) which the King gave for the ſame, namely, *that by law, they were prohibited Arms in time of*

Peace, and not in time of War: which diſtinction (ſay theſe) *bore date long after the War begun, but that was want of invention only:* perhaps ſo, for who could have believed that men of their pretendings, ſhould prove ſo highly vile, and baſe, as they have done in driving their King to ſuch exigents? or that the people of our Religion ſhould prove ſo ingrateful, as to leave their Soveraign and Protector ſo deſolate, as that contrary to his own Reſolution, He muſt be forced in defence of his life, to uſe thoſe of another Religion, and be put to excuſe himſelf by that diſtinction: This makes me remember, that in *Seneca*, when *Hercules* family was abuſed: *Ingrata tellus nemo ad Herculeæ Domus auxilia venit, vidit hoc tantum nefas defenſus Orbis.*

2. The *time* when this Letter unto the *Queen* was writ, wherein this promiſe was made, and the occaſion moving thereunto. The *time* his accuſers confeſs was *March* 5. 1644. immediately after the breaking up of the Treaty at *Uxbridge*, when all hopes of peace by way of an accommodation were fruſtrate, and diſſolved, when the Kings affairs were very low, and the enemy High, having newly taken the Town of *Shrewsbury*, one of his Majeſties beſt Garriſons. And the particular moving him at that time, to think of this mean of procuring aſſiſtance from his ſubjects of that Religion, was (as appears in the Letter) His diſcovery that the *Engliſh Rebels* had (ſo much as in them

them lay) tranſmitted the command of *Ireland* from him to the *Scots:* Which might eaſily perſwade him, that their purpoſe was to take that of *England* unto themſelves; and ſo his whole Authority in all his Dominions being totally rent from him, and divided amongſt them, he was like to be but a *Sans terre*, or a Cipher ſignifying juſt nothing in his three Kingdoms: which alſo ſpake plainly to his Conſcience, that it was nothing leſs then Reformation of Religion, what ever was pretended, that the *Puritan* Rebels aimed at; upon which conſiderations he concluded with himſelf (as the Letter inferrs) *That it would be no Piety at all but plain preſumption in him, to neglect any lawful mean for defence of himſelf, and that Authority which God had entruſted him withal:* or ſtill to ſtand upon *ſcruples*, (which word the malicious Obſervators, *Pag.*45. would have the people take ſpecial notice of) and truly what is it but a *Scruple*, a needleſs *Scruple*, for any to queſtion, whether a *Proteſtant* Prince, ſhould uſe the help of *Papiſts* in caſe of neceſſity, to defend himſelf in his natural Rights and Royalties? it being not only lawful, but according to his Office and duty, to preſerve his Crown and Dignity, by the help of his ſubjects of what Religion ſoever: they being by the Providence of God lotted under his Government; as the proper Means and Inſtruments for that very purpoſe. Wherefore (now at length) though the King had not hi-

therto (as himſelf ſays) thought of this mean, (*ſcil.* with intent to uſe it) yet upon this occaſion and conſideration, *I give thee leave* (ſays he) *to promiſe in my name that I will take away*, &c.

3. The thing promiſed, which is the *taking away the penal Statutes againſt the Papiſts, provided* (that in this his neceſſity) *they afford him that powerful aſſiſtance, as ſhall inable him to do it.* And truly if *extraordinary ſucceſs*, be ſuch a full proof of a good cauſe (as theſe Libellers would now have it;) and the King by the aſſiſtance of his *Popiſh* ſubjects, ſhould obtain the ſame againſt his *Puritan* Rebels; then their cauſe and Religion muſt for another while, be concluded the beſt; and (this Argument being fore-ſwallowed) much wrong ſhould they have, in the worlds deem; if (at leaſt) He whom they have inabled, ſhould not ſuffer them to enjoy the free uſe of it under his protection.

And (beſides) if we do but conſider, the Carriages of the Rebels themſelves, what allowance they have given, and what promiſes they haue made, to men of all Sects and Religions, for to purchaſe their aſſiſtance, in taking from the King his Inheritance and Authority: What advantages they have made, of the Kings fore-mentioned purpoſe, and promiſe, not to uſe the aid of *Papiſts:* How they have ſued for that aſſiſtance, which he reſolved againſt, and have entertained many of that

Religion

Religion into their *Armies*; and what *proffers* they have made, to thoſe whom they could not prevail with to help them, only to ſit ſtill, and not to help *him*. I ſay, if we conſider of theſe *things*, this *promiſe* which the *King* hath made, will not appear ſo unreaſonable to men of underſtanding, as theſe would have it.

But they accuſe the *King* (afterward) *for offering this to the* Queen *in behalf of the* Papiſts, *without either her or their requeſt*. It may be eaſily believed, that they have ſued for it heretofore: Beſides, if it be but conſidered, what the faſhion of the world is now come to be, ſince the *Puritans* pricked up their ears: Namely, to capitulate and bargain with their *King*, for what they ſhall have, and what he will grant, before any *duty* or *ſervice* ſhall be afforded to him: and then too, if it be remembred, what large and unreaſonable *demands* the *King*'s worſt deſerving ſubjects do require at his hands, only for the purchace of life and peace to himſelf and his people: No man will wonder, if the *King* do think the *Papiſts* will look (at leaſt) for *Liberty of Conſcience* and *Religion* under him, when by their means the Land is reſtored to tranquility, and the *King* to his *Crown* and *Dignity*: For doubtleſs the *Religion* of the *Papiſts* is as dear to them, as the *Religion* of *Miles Corbet*, *Edmund Prideaux*, and *Zouch Tate* (the three chief Examiners of the *King*'s *Letters*) is to them; and may with as little detriment to any *Church* or *State* be tollerated.

And beſides, the *Penalty* which the *King* promiſeth to take away, is not (as I conceive) to be levied upon the *Papiſts*, meerly becauſe ſuch: for it may be exacted upon others alſo though of another *Religion*, if they be guilty of theſe particulars: *ſcil.* if they ſhall refuſe to take the *Oath of Supremacy and Allegeance* to the *King*. 2. If they ſhall *Raiſe diſturbance in the Church or State*. 3. If they ſhall *Seduce the Kings Subjects*, from their *Religion* and *Obedience*. 4. If they ſhall *Refuſe to come to Church* once in a month (at leaſt) or to hear *Divine ſervice*. 5. If they ſhall (many of them together) *Keep private Conventicles* and *Meetings*: In ſuch caſes only (as I conceive) the *Laws* are in force againſt *Papiſts*, and againſt all men elſe as equally, of what *Religion* ſoever: Wherefore let any man of underſtanding and juſtice ſpeak, whether theſe fault-finders themſelves, be not under the ſame Penalties, as deeply as ever were the *Papiſts*: Have not they renounced the *Oath of Supremacy and Allegeance* to the *King*, by making a new Oath, and placing the Supremacy in the Heads of their faction? Have not they raiſed ſuch Diſtractions and Rebellions in Church and State, as the like was never known? Have not they had their private Meetings in all places of the *Kingdom*, and ſeduced thouſands of the *Kings ſubjects* from their *duty* and *obedience*? Do not they refuſe to come to *Common Prayer*? Nay, have they not *Aboliſhed* the ſame out of Churches, that

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no man at all might come unto it? May they (doing theſe things, and indeavouring the *King*'s *deſtruction* withal) be freed from the *penalty* of theſe *Laws? And may not the* Papiſts, *remaining in their due obedience, and aſſiſting their* Soveraign *againſt his Enemies, according both to Law and duty, reaſonably enjoy the ſame freedom? though peradventure they come ſhort of one of the particulars; which perhaps too is not ſo much out of Malice (as in theſe others) but out of ignorance and miſ-information: and that is,* not coming to Common Prayer: *to which neither can they come now (if they had a mind) becauſe it is taken away by thoſe very men; who would have the* Statutes *ſtill in force againſt the* Papiſts, *for not allowing of that which themſelves with all contempt and ſcorn have aboliſhed.*

But in the laſt Page of their *Notes*, they object in this caſe alſo, the *King*'s reſolution and promiſe, *not to aboliſh theſe Laws*, but to joyn with his Parliament in ſuppreſſion of Popery.

In anſwer to which, let what hath been ſaid already, be well remembred; and withal how they that call themſelves his Parliament, have not ſuffered the *King* to concur with them: but have oppoſed and perſecuted him, ever ſince he declared that his Reſolution, to the end he might not be able to purſue the ſame: Yea, how themſelves have compelled him (in the continuance of his affliction) to do that which they cry out upon him for; and have

endeavoured all they could to force him further, had not a great measure of Divine grace upholden him: He may justly complain of them, as *David* did of some in his time, *They have driven me out from abiding in the inheritance of the Lord; saying, go serve other gods:* 1 Sam. 26. 19. They have done what they could to violence him from his Religion, and to force him to be a Papist, according as they voiced him. Never Prince had greater temptations and inforcements, yet never Prince was more constant in his *Religion*, blessed be the Majesty of Heaven for him. A perpetual disgrace will it (questionless) be to *Protestant Religion* (in the eys of all the world beside) that any pretending to it, should shew themselves so unworthy, as to suffer so gracious a Prince to stand in need of Papists to defend him; much more, that they should by ill usage, force him with such *promises* to seek their *aid*; but that they should accuse him also for doing the same, after they have inforced him to it, we must needs cry out, *O nullo scelus credibile in ævo, quodque posteritas neget!* The height of their *villany* is the only advantage they have, that it will not be believed by *posterity*. Well (I say) let all those particulars be thought upon, by all sober men of this *Age*, and if they be not sufficient in their judgments) to plead the *King* Excuseable in this case, then let them remember (as they were advised before) that the *King* is a man (as others are) and

in

in his extremity he declared himself to be *the Son of* David, *and the Son of* Abraham.

SECT. XVIII.

1. *The* King's *Granting Indemnity to the* Murderous Irish *another Slander. The Neceſſity and Reaſons of the* King's *yielding to a* Peace *at that time with the* Iriſh: *And the Conditions upon which that* Peace *was to be granted: This* Act *not contradictive to any of his former expreſſions againſt their deteſtable doings.* 2. *The Vanity of their* Charge *againſt the* King, *for going in a cloſe trading way. Two ſufficient Evidences of His Majeſties ſincere and conſtant affection to the* Proteſtant Religion. 3. *The whole* Charge *againſt the* King *moſt truly retorted upon the Objectors.*

WE come now to the fourth particular in their *Charge*, which is (ſay they) *Granting Indemnity to the Murderous Iriſh.* This is collected (as they tell us in their after-Notes) from the *King*'s *Letters* to *Ormond*, Pap. 16. 17. 18. 19. in all which, I aſſure the world, there

there is no ſuch word or phraſe to be found, as *I will, or I do, grant Indemnity to the Murderous Iriſh:* Indeed I find therein His Majeſty conſenting to a peace with the *Iriſh*, and he ſets down the reaſons neceſſitating him thereunto, which theſe *Honeſt Obſervators* have totally omitted, to take notice of; leſt there ſhould have been no appearance of blame at all, in their Accuſation: in which they do altogether as wiſely, as *Satan* did when he ſpake *Scripture* to our *Saviour*, for he did omit but only ſo much of the Sentence, as would (if expreſſed) have made that part alledged nothing to his purpoſe: And of this all men ſhall judge, for I will ſet down in the *King*'s own words the grounds moving him to write to that purpoſe unto *Ormond*, Paper 16.

Ormond,

THe *impoſſibility of preſerving my* Proteſtant Subjects *in* Ireland *by a continuation of the War, hath moved me to give you theſe powers and directions* (that is one ground. A 2. follows in theſe words:) *It being now manifeſt that the* Engliſh Rebels, *have as far as in them lieth, given the Command of* Ireland *to the* Scots, *that their aim is at a total ſubverſion of* Religion *and* Regal Power, *and that nothing elſe will content them, or purchaſe* Peace *here, I think my ſelf bound in Conſcience not to let ſlip the means of ſettling that Kingdom (if it may be) fully under my Obedience.*

Now

Now if to preſerve the lives of *Proteſtant* ſubjects (impoſſible otherwiſe to be done) if to keep *Religion* and *Regal Power* from ſubverſion, be not two ſufficient grounds to excuſe (at leaſt) a *Chriſtian Prince* in a diſabled condition, for the Conſenting to a preſent *Peace*, with the vileſt Murderers in the World; I know not what is. Yea and beſide, if the Conditions be obſerved, which the King (in his low eſtate) requires, to have this *Peace* granted upon, perhaps they may ſpeak the ſame very commendable.

1. *It muſt be ſuch a Peace as muſt not be againſt His Conſcience and Honour.*

2. *The Penal Laws againſt Appeal to* Rome *and* Premunire, *muſt ſtill ſtand* (the Accuſers themſelves confeſs theſe two.)

3. *It muſt be on this Condition, or ſo far forth, as the* Iriſh *remain in their due Obedience to him, and lend him their faithful aſſiſtance againſt his enemies (as becometh ſubjects.)* This is apparent Paper 19.

However theſe *Caluminators* pleaſe to interpret, to me it ſeemeth, that this *Peace* with the *Iriſh*, is like that which *Solomon* made with *Shimei*, That *wiſe King* laid ſuch an *injunction* upon him, for the grant of his *life*, as he foreſaw he was likely to break, and ſo would come afterward to a *due puniſhment* of his *former offences:* and even ſo hath our *King* done, in that his *grant:* for doubtleſs it is as hard a thing for the *Iriſh* to abſtain from appealing

pealing to *Rome*; or to continue long in their due obedience; as it was for *Shimei*, to forbear going to *Gath*, when he heard his ſervant was run thither: and by that time, the *King* (through *Gods aſſiſtance*) may be able to do *juſtice* upon them, according to their *merits*.

Kings (what ever people think) have *choice ſpirits*, differing from thoſe of other men, are better guided, as being in a ſpecial ſort in *Gods hand*, which directs them in uſing a connivent lenity, where a ſharp inſight or notice, may work a greater dammage for the preſent. In matters of Government (which every one that can find fault with, skilleth not in) ſuch accidents fall out ſome time, that the *Prince* muſt not ſtand to ask, what may be done by law; but muſt do what is neceſſary to be done in that caſe. *If a Cholerick man* (as one ſays) *be about to ſtrike, I muſt not go about to purge his Choller, but to break his blow.* So doth the *King* in this caſe: He labours to break the blows of the *Murderous Iriſh*, that they may fall no longer ſo heavy upon his *Proteſtent Subjects*. Time was when He would have gone in perſon, to have purged their Choller, and to let them blood, and ſo have redeemed his poor afflicted people, from their fury, in a more Kingly way; only his *good ſubjects* here, that take upon them to command him, would not give him leave ſo to do: wherefore he muſt do as he may, and not as he would. And ſurely if thoſe *Abbots of Weſtminſter*, that ſit there

there at eaſe, fatted with the wealth, and pleaſures of the Kingdom; ſporting themſelves with reports of blood and ſlaughter, had but any ſenſible feeling of thoſe miſeries, which our poor *Proteſtant Brethren* in *Ireland* do indure, by the continuation of that *War*, they would be glad of a *Peace* upon any condition; ſo it were but with the enjoyment of *Conſcience* and *Religion*, but they (as is conceived) were the firſt kindlers of the fire there, thereby to gain advantage to themſelves, of raiſing combuſtions here: and as their phraſe, ſo their faſhions is, *to go through with the work*, *Ergo*, till there be a total ruin and deſolation of all, they will admit of no peace in either *Kingdom*; wherefore the *King* (as the caſe then ſtood) went the only right way, at that preſent, by a pacification with the *Rebellious Iriſh*, to inable himſelf to ſuppreſs the *Rebellious Engliſh* (thoſe roots of war, and ſeeds men of ſedition) and ſo to recover a Capacity ſufficient to correct all offenders, and ſettle a firm tranquility among all his *Subjects*.

But theſe *Accuſers* at the end of their Notes, *Pag.* 55. do object divers of the Kings expreſſions, againſt the doings of the *Iriſh*, which (as they apprehend) this his conſent to agree with them did contradict: *His words* (ſay they) *once, were theſe: We hope the lamentable Condition of* Ireland, *will invite us to a fair intelligence, and unity, that we may with one heart intend the relieving and recovering of that unhappy*

happy Kingdom, where thoſe Barbarous Rebels, practice ſuch inhumane, and unheard-of outrages upon our miſerable people, that no Chriſtian ear can hear without Horrour, nor Story Parallel. And at another time (ſay they) *thus the King ſpeaketh: We conjure all our ſubjects, by the bonds of Love, Duty and Obedience, that are precious to good men, to joyn with us, for the recovery of that Kingdom. Alſo in* July (ſay they) *at the Siege of* Hull, *He conjures both Houſes, as they will Anſwer the contrary to Almighty God, to unite their force for recovery of* Ireland. And in *December* the *King* anſwers ſome Iriſh Proteſtant thus, *Since the beginning of that* Monſtrous Rebellion, *I have had no greater ſorrow, then for the bleeding Condition of that Kingdom.* Truly their bare repetitions of theſe *pathetical expreſſions* and *deſires* of their *Soveraign* (with which themſelves were no whit moved, to unite with him in ſo Pious and Charitable a work) doth plainly diſcover them to be none of that number of *good men* whom the King *conjured*, nor to have any fear in their Hearts of *Almighty God.* And doing the ſame to this end, *viz.* (as they hope) to diſgrace the King, who at the end of their relation, they bluſh not to tax *for his laying the blame of the Iriſh miſeries upon the Parliament* (*i.e.* upon the faction ſo called) which if he ſhould not do, he would ſin highly againſt *God* and the *Truth.* I ſay to repeat thoſe his expreſſions to this end (as they do) doth witneſs them to be

given

given up to a Reprobate ſenſe, and to remain in the moſt hardened condition of impenitency: And thus have I done alſo with the fourth particular.

§. 2. There remains now only to obſerve the other Circumſtances annexed to this their *Charge* for aggravation; taken from the manner of working, whereby theſe things are ſaid to be effected *in a cloſe trading way*: and from the end; *for meer particular advantage*. I ſhall anſwer both theſe together, in a word, thus.

The *King* writes *Letters* to his *wife*, and his *wife* to him again, wherein they communicate their hearts and minds to each other: Now becauſe they did not ſhew thoſe their *Letters* to the faction at *Weſtminſter* before they ſent them, and crave their approbation of what they had written; therefore are they here accuſed to go in *a cloſe trading way*, and *to aim at their own particular advantage*, by certain men, who (as muſt be ſuppoſed) did never do any thing covertly in their lives, nor ſeek themſelves in any matter. But how cloſe and ſelfiſh they have (indeed) been, in their proceedings, I have hinted already, and the world hath too ſharpe a ſenſe of it. Had the *King* from the beginning been more *cloſe* and *reſerved*; perhaps ere this, he had quite blown them up: at leaſt (as by a counter-mine) had given a check to their *proceedings*, and therein done no other, then what became a Politick General, whoſe wiſdom 'tis to out-go his Enemies in their

own

own way, and to beat them at their own weapons: But the *King's ſincere* and *plain dealing* hath added much (through their wickedneſs) to his own undoing: and yet now at length, writing but a few words in private to his own *Wife*, about his own neceſſary preſervation, becauſe he did not acquaint them with it beforehand, he is inveighed againſt, and cried out upon, for *trading in a cloſe way, for meer particular advantage.*

But the thing they intend chiefly by theſe words, is to perſwade the world (which is alſo the main drift of their whole Libel) that the deſign which the King drives at, is to advance Popery; and to this end he uſeth *Clandeſtine proceedings*, againſt *them* at *Weſtminſter* (the only ſupporters as muſt be believed of *Proteſtant Religion*) and *condemneth* (as they ſay) *all that be in any degree Proteſtants at* Oxford: *granteth tolleration of Idolatry to Papiſts, and indemnity to the murderous Iriſh*; which (in regard of his many Proteſtations to the contrary) he being aſhamed to own openly, is fain to betake himſelf to *a cloſe trading way*, to purſue and accompliſh.

In anſwer to which grand *Calumny*, I ſhall only ſet down the extract of a Letter *cloſely* ſent indeed (that the world may moſt truly diſcern the Kings *cloſe trading way*) by His Majeſty to the Commiſſioners in *Ireland*, immediately after *Naſeby* Battel, when he was in *Wales*, and in a moſt low condition, written by

by the hand of the Lord *Digby*, His Majeſties Secretary, I wiſh I had the full Letter it ſelf to ſet it down *verbatim*, for I confeſs this to be but the abſtract of it, which I received from a Gentleman of moſt approved *Truth* and *Candour*, as he did only bear the ſame in memory; which notwithſtanding he is confident is but little (if at all) differing from the Original.

My Lords and Gentlemen,

HIs Majeſty hath Commanded me to let you know, that according to your promiſe and agreement with him, he long ſince expected your aid, and doth much wonder you ſhould neglect him and your ſelves ſo much as to retard it; becauſe immediately after his, your ruin muſt neceſſarily follow: but he is informed, that taking the advantage of his low Condition, you inſiſt upon ſomething in Religion, *more then formerly you were contented with, he has therefore commanded me to let you know, that were his condition much lower then it is, you ſhall never force him to any further conceſſions, to the prejudice of his Conſcience, and of the true* Proteſtant Religion, *in which he is reſolved to live, and for which he is ready to die, and that he will joyn with any* Proteſtant Prince, *nay, with theſe Rebels themſelves, how odious ſoever, rather then yield the leaſt to you in this particular.*

I refer it to all mens Conſciences, whether this be not a ſufficient evidence of *His Majeſties ſincerity* and *affection* to the *Proteſtant*

Religion, conſidering the ſtate wherein his affairs ſtood when this Letter was written; and alſo whether it doth not fully confirm the truth of what I ſaid in effect before, *viz.* That *what ever conceſſions were made to the Papiſts and Iriſh, were rather by the inforcement of the Puritan Rebels, then by any inward affection of His Majeſty to their Religion.*

But indeed it was needleſs to have alledged any other of his ſecret Letters for this Evidence: For theſe which the Adverſaries have here publiſhed, and declared to be Evidences of truth, do manifeſtly ſpeak to this purpoſe; we read in the eighth Paper, how the King tells the Queen, that *He differs from Her in nothing but Religion.* And are not theſe the Kings own Words which themſelves have publiſhed? Was not this Letter ſent (as well as the reſt) in a cloſe trading way as they call it? Do they think the *King* ever intended it ſhould come into their hands? And when they laid aſide many other Papers, as not fit for publication at this time, was not this thought fit to be divulged by their own wiſe ſelves? Is not this one of thoſe *Evidences of Truth* (they ſpeak of in the beginning) *which to have concealed, would have been a great ſin againſt the mercies of God?* Truly I dare boldly ſay, that neither the *King* for himſelf nor any of his friends in his behalf, could poſſibly have given better evidence to the abuſed Subjects of this Nation, that *His Majeſty* is a *true Proteſtant*, then this is which his

his Enemies have given by their publication of that *Letter:* Surely the Finger of God was in it.

For peoples more clear underſtanding of it, I will ſet down the Kings Words as they ſtand in the Letter: Writing to his Queen, about that buſineſs of *Ireland* fore-mentioned, he ſpeaketh thus.

I need not tell thee, what ſecreſie this buſineſs requires, yet this I will ſay, that this is the greateſt point of confidence I can expreſs to thee; for it is no thanks to me, to truſt thee in any thing elſe but in this which is the only thing of difference betwixt us; and yet I know thou wilt make as good a bargain for me, even in this; I truſting thee (though it concern Religion) as if thou wert a Proteſtant.

O what a diſcovery is here made of the Kings ſincerity in his profeſſion! When for an obligation upon his Queen, to make a *good bargain* for him, he tells her in his moſt boſom expreſſions, that he truſts Her to do it for him a *Proteſtant*, as if her ſelf were one. The world may here ſee, though theſe Obſervators themſelves (who have helped us) will not; that in the *cloſeſt way of trading* (according to their own phraſe) which the *King* uſeth, he tradeth as a *Proteſtant*, and acknowledgeth in his moſt *ſecret Letters* to his *Queen*, that *there is a difference* (though it be the only difference) between *Him* and *Her* in matter of Religion.

§. 3. And thus have I vindicated my *Soveraign's Honour*, againſt this particular *Charge* alſo of his enemies; and do expect that I have hereby procured to my ſelf (though not deſerved) from theſe men and their *Faction* (whoſe baſeneſs I have in part detected) the Imputation and Title, of the *falſeſt of men, a Papiſt*; yea of the *falſeſt of Papiſts, a Jeſuite*; for it was voted and concluded before hand, that whoſoever ſhould do as I have done, ſhould be ſo accounted.

But notwithſtanding all that I have ſaid in the Kings behalf, yet this I confeſs to theſe men, ſo much as concerns the poſition in general, I am wholly of their opinion: *viz.* that whoever is guilty of thoſe four things, ſcil. *Of Clandeſtine proceedings againſt the Honour and being of Parliament*; *Of condemning all that be Proteſtants in any degree*; *Of granting a Tolleration to Idolaters*; *And of indemnity to Murderers*; or that goes in *a cloſe trading way* (to effect thoſe things) *for meer particular advantage, cannot be defended by any, but ſuch as deſerve the imputation of the worſt men.* And therefore I am of opinion that all thoſe, who take upon them to defend the men now aboveboard, who under the name of *Parliament*, have not only *undermined* the *King* their *Soveraign*, but alſo the *Parliament*, it ſelf, in deſtroying its Priviledges, which they pretend to ſtand for: who have *condemded all*, to be Popiſhly affected, that are *in any degree Proteſtants*

ſtants at Oxford, calling them by the odious names of *Malignants*, *Papiſts*, *Devils and Dogs*; who have not only *granted Tolleration of Idolatry*, but ſet it up, and perſecuted with fire and ſword, baniſhment and confiſcation, all that will not commit the ſame: (themſelves whom they call the *Parliament* are the Idol, whom all the people of the Kingdom muſt fall down unto and worſhip:) who have alſo *granted indemnity to the Murderous Iriſh.* For I would have them but ſpeak out and ſay, of what Nation and Religion their *Plunket* is of; Nay, let them tell the world (if they dare) what promiſes have been made from them, by their Inſtruments (*in a cloſe trading way*) unto that *Plunket* and *Muskerry* (whom they Tax their King, for ſhewing countenance unto) upon condition they would but ſit ſtill, and not help their *Soveraign.* Who alſo have further yet, in a *cloſe trading way*, cozened us their fellow Subjects of all we had, that was dear unto us, our *Religion*, *Liberty*, *Peace*, *Wealth* and *Friends*, *for their own meer particular advantage*, that themſelves might rule alone, and bear the ſway over our *Soveraign*, and our *ſelves*; over our *Conſciences* and *Eſtates*; which they ſpoil and ſell away according to their pleaſures: I ſay, I do verily believe that whoever they be, that ſhall take upon them, to defend theſe men, under what *colours* and *pretences* ſoever, are as bad as the worſt of men, yea, falſer *then the Papiſts*, *then the Jeſuites.*

Libel. *But we will liſten now to what theſe men add further; they ſay, Hitherto the Engliſh have had Commiſſion to Chaſtize the Iriſh, and the Iriſh have had the like to Chaſtize the Engliſh; both have ſpilt each others blood by the Kings Warrant, yet as both hath been in part owned, ſo both hath been in part diſowned, and the King himſelf hath not appeared with an open face in the Buſineſs.*

SECT. XIX.

1. *The Enemies malicious devices to Scandalize the* King *with favouring the* Iriſh Rebellion *detected and confuted.* 2. *The Kings requiring ſecreſie of the* Queen *and* Ormond *in the matters writ to them Juſtified. The Libellers Blaſphemy againſt Gods Providence, and in asking Gods Bleſſing upon their Libel, noted.*

§. 1. THe *Engliſh* have had *Commiſſion* to Chaſtize the *Rebellious Iriſh*, and the *Iriſh* have had the like to chaſtize the *Rebellious Engliſh*, both have ſpilt each others blood, by the Kings Warrant; and what harm is there in all this? The King is the *Miniſter of God and bears the ſword* (ſays the Apoſtle) *to execute wrath upon*

upon them that do evil; Rom. 13. 4. and therefore ſo far forth, as the ſame hath been managed to the puniſhment of *Rebellion*, whether by *Engliſh* or by *Iriſh*, under his *Command* and *Authority*, the *King* hath *with open face* owned: But in as much, as the ſame hath been uſed by the one or other, againſt *Himſelf*, His *Crown* and *Dignity*, againſt the *Law*, againſt His *Loyal Proteſtant ſubjects*, to the hurt or damage of them and their *Religion*; the *King* hath both ſecretly and publickly diſowned ever, and ſtill doth: For why ſhould he ſin againſt *God*, His own *Conſcience* and *Honour*, in taking upon himſelf the ſcandal of others doings; as thoſe that call themſelves his *great* and *wiſe Council*, deſire he ſhould; who themſelves commit the ſin, and would have him bear all the blame (for this is *their* way of *Honouring their Soveraign in the eyes of His people*) and to this purpoſe, when at firſt by decollation of *Strafford*, the *Iriſh* Governour, they had put that wild and unruly people into a fit Capacity, and proximate *potentia* of Rebelling; and perhaps too *in their cloſe trading way* (wherein for *their own particular advantage*, they are of all men living moſt skilful (had helped to draw that power into Act; to the end the people of this *Kingdom* (whom they were to uſe to another purpoſe) might not *ſo ſoon* ſuſpect them guilty of ſo much evil; they publiſhed abroad that *the Rebels in Ireland had the Kings warrant for all their bloody doings*; and to put ſome colour

upon this deviliſh ſlander, they printed certain examinations (as they call'd them) of certain inferiour men and women; who reported (as they tell) that they heard ſome ſay, they heard from others, who received it (perhaps from a 3. or 4. perſon; that ſome Commanders among the Iriſh Rebels had affirmed *that themſelves had the Kings Commiſſion for what they did:* Which thing if any of the *Iriſh* Rebels did ſay, or affirm, what wonder is it? do not all Rebels uſe to pretend the beſt authority, for their own wicked doings? *have not even they of* Weſtminſter *themſelves rais'd all their forces of men and moneys againſt the Kings perſon, under the* Kings own name? *was not the* King *and* Parliament *the only word in uſe with them at the firſt, though now the Kings name is left out? for they apprehend the people to be ſo deeply lock'd with themſelves in guilt and blood, that they dare not leave them.* I dare boldly affirm it, that many thouſands of our *Engliſh*, had never been ingulphed in thoſe *Rebellious ways* wherein they are, had they at firſt but been acquainted with the *devices* of *Rebellious Heads*; but now things are come to that height, that they know not how to diſingage themſelves, without a preſent ruin from them who have engaged them. But hence (I ſay) it plainly appears to be no wonder, if the *Iriſh Rebels* did pretend the *Kings Authority* alſo, in the beginning of their accurſed undertaking (though whether they did or no, I cannot tell, for

for I did not hear them;) only this I am ſure of, that they who publiſhed and printed thoſe reports in this *Kingdom*, did hope thereby to work (as indeed they did) a diſaffection in many people againſt their *Soveraign*, that ſo themſelves might be ſtrengthened with their concurrence in their intended project againſt him, and all his friends that ſided with him; with whom, I may affirm they have even dealt as the *Cyclops* in *Homer* did with *Ulyſſes* and his *Aſſociates*; who finding no reaſon to miſuſe them, yet having a great deſire to feed upon them, would needs perſwade that they were *Pyrates*: So theſe not knowing any ſufficient reaſon to quarrel with the *King* and his *friends*, nor to ſtir up the *people* againſt them; yet having a great hunger after the *Authority*, *Places*, *Rights*, and *Profits* which they poſſeſſed, they would needs perſwade they were *Popiſhly affected*, and were approving and conſenting to the *Iriſh Rebellion*. And becauſe the *King* could never be perſwaded (as the people were) to yield himſelf guilty of thoſe evils and miſeries which (as themſelves quote his words) *He could never hear nam'd but with a bleeding heart*; therefore they pleaſed here to adde and ſay, that *the King himſelf has not appeared with an open face in the buſineſs*.

Libel. *But (ſay they) now by Gods providence the traverſe curtain is drawn, and the* King *writing to* Ormond *and the* Queen, *what they muſt not diſcloſe, is preſented upon the ſtage.*

Their

Their meaning is, that now the *King* is made to ſhew his face, whether he will or no, and to appear (as they think) ſuch a one, as they have reported him: For thoſe ſecrets which he would have to be kept cloſe (for fear they ſhould diſcover him) are here preſented to publick view, by the *Direction* and *Authority* of his *Great Council*, who in their *Faithfulneſs* and *Loyalty* to him, have opened all unto the world, yea and ſet it forth with an additional Advantage.

But (indeed) this Act of theirs, ſpeaks thoſe men of that *Great Council*, to have no great acquaintance with that Precept of Chriſt, *Do to others, as you would have others do to you*; For certainly themſelves have ſometimes writ to their wives and friends, ſuch particulars, as they would not have all the world to know of: For though perhaps they may not be *hurtful*, rightly taken, yet (they'll ſay) *ill conſtructions* may be made of *good meanings*, or a good deſign may be obſtructed, if the means intended for accompliſhment be divulged; and therefore if they require ſecreſie of thoſe entruſted, they believe they have reaſon for it, and no man ought to cavil at it: But the *King* it ſeems (of all men) muſt not be allowed this Priviledge; he is here exclaimed upon, to be as culpable as they have voiced him, meerly for his requiring ſilence in a caſe of like nature. His Experience had taught him too well, that they ſtudied to croſs him in all he did, and to miſtake

miſtake him in all he ſaid; yea, ſo they might prejudice him in his *Affairs*, and in his *peoples hearts*, they cared not to go in the way of perverſeneſs, which (as the *Apoſtle* ſays) doth lead unto their own deſtruction: which to prevent if poſſible, He gives the *Queen* and *Ormond* this Caveat, not to diſcloſe ſome particulars mentioned to them in his *Letters*. But (as the ſaying is) *no man can avoid his proper deſtiny* for they being (as it ſeems) ordained to ſtumble, *and made to be deſtroyed* (as S. *Peter* ſays ſome be) ſhall not eſcape their means of ruin: theſe very *Papers* (notwithſtanding the Kings care) ſhall miſcarry, and fall unto their hands; whereby is adminiſtred to them, an *occaſion of falling*, and ſo of periſhing in their own Corruptions by their evil ſpeaking; and perverſely interpeting the things they underſtand not. And themſelves ſay, *there was a Providence in this*, which notwithſtanding they ſeem to blaſpheme, by making it the *Author* of their *Evils*: *by Gods good providence* (ſay they) *the traverſe Curtain is drawn*, yea by that, whatever the King would have *Ormond* and the *Queen* conceal, is preſented upon the Stage together with their own malicious conceits upon the ſame; they entitle all to be the *Act of God* & *Providence* (as if themſelves had not had not ſo much as a finger in the buſineſs) but 'tis no marvel, that they, who begun their reproachful *Prologue*, with an abuſive mentioning of *Gods Mercies*; ſhould alſo

conclude

conclude the ſame with a ſpeaking evilly of *Gods good Providence.*

Indeed I confeſs there was a *Providence*, and a better *Providence* too, then they will acknowledge in their ſurprizal and publication of theſe *Papers*, for hereby 'tis come to paſs, that they who before (*Lapwing*-like) cryed furtheſt off from their own neſt, are detected and diſcovered. They who formerly (*Janus*-like) looked two ways, are made to have but one face. They who pretended *Love* and *Loyalty* to their *Soveraign*, are unmuffled, and have *the traverſe Curtain ſo drawn* from before them, that their *malice* and *hypocriſie* is preſented upon the Stage, and made tranſparent to every Eye: inſomuch that thoſe people, who did before by their means, *tranſire ab ignorantia ad prejudicium*, leap from ignorance to a prejudicate opinion of their *King*; without taking a good Judgment in the way; have now gained ſuch a full view of the Hearts and true diſpoſitions of their ſeducers, that they may conclude of them, as *Thomas Whittle* the Martyr, did of the Enemies of his days: *That in them appeareth ſo lively, the very image and ſhape of Satan, that a man (if it were no prejudice to Gods Word) might well affirm them to be Devils incarnate: Fox Martyr.* Which very thing alſo, that little of theirs which follows, doth ſeem further yet to evidence, 'tis their *Concluſion*, and in theſe words:

Libel. *God grant that the drawing of this Curtain*

Curtain may be ſo fatal to Popery *and* Antichriſtan Hereſie *here now, as the rending of the vail was to the Jewiſh Ceremonies in* Judea, *at the Expiration of our Saviour.*

That which they here call *Popery* and *Antichriſtian Hereſie*, can be no other then the true *Proteſtant Chriſtian Religion*, for that only was it, which was here eſtabliſhed, which the *King* profeſſeth and maintaineth, and which themſelves were formerly of (as they pretended) to the ſame now, under thoſe names *of Popery* and *Antichriſtian Hereſie*, they wiſh ſuch a final concluſion, as the *Jewiſh Ceremonies* had (which were never to endure but for a ſeaſon:) and according to their own wiſh, hath their endeavours been, even quite to ruinate and deſtroy the ſame, which in a great meaſure they have already effected, as to woful experience is too manifeſt; and to bring this their wicked work to a more ſpeedy end, they have by theſe their ſcandalous notes endeavoured to blaſt the *honour* and *dignity* of that *Prince*, who hath been, and is, the chiefeſt Defender of it under Heaven: and the Publication of them they call *the drawing of the Curtain*, which they are bold to ask Gods bleſſing upon, that the ſame (through his help) may be as fatal a fore-runner of the ruin of *verity* (which themſelves only call *Antichriſtian Hereſie*) as *the rending of the vail was to the Jewiſh Ceremonies:* they would have this *Act* of theirs as effectual to the one, as that of

our

our *Saviours expiration* was to the other: and this time of their own breathing, to be of like account with that of our Saviours expiring: now what may be thought (at the preſent) of theſe men, let all that have *Reaſon* and *Conſcience* Judge. I'll conclude with a prayer too; and it ſhall be this, *God grant that this my drawing the Curtain from the faces of theſe* Libellers, *may not only prove fatal to all* Hypocriſie, Rebellion *and* Anchriſtian Diſloyalty: *but alſo inſtrumental to work ſuch a ſhame of themſelves in the hearts of theſe very men, and of their Maſters at* Weſtminſter, *that they may look with better eyes then ever yet they have done, upon* Charles *their* Soveraign, *whoſe honour they have pierced; and may have better breathings then ever yet they have had, after Chriſt their Saviour, whoſe Goſpel they have ſcandalized.* Amen.

SECT. XX.

What good uſe might have been made of theſe Letters. *Of the faults laid unto the* Queen's Charge, *ſpecially in loving her Husband.*

§. 1. I Have done with their *Prologue* to the *Kings Letters*, and in a manner with their *Annotations* upon them too, which (for the moſt part) contain but the ſame over again,

again, with the mixture of more malice; therefore in examining the one, I have alſo in a ſort diſpatched the other. Nor do I love any more then needs muſt, to buſie my ſelf in repetitions.

There are (I confeſs) a few particulars in theſe their *Annotations*, which (as I remember) have not been touched upon in the diſcuſſion of the former *General*; theſe I ſhall cull out, and only ſhew them (which will be enough) and ſo leave them to the world to be judged of. They begin at the end of the Kings Papers, their Obſervations thus.

Libel. *Much uſe may be made of theſe Precedent Papers, and many things therein will appear very worthy our notice.*

In which they ſpeak truth, and had not themſelves been of too *ſpiderous* a nature, they might have made much good uſe of them indeed; and have noted from them, ſuch *dexterity* of *underſtanding*; ſuch *undauntedneſs* of *reſolution*; ſuch *fortitude* of *ſpirit* in *adverſity*; ſuch *conjugal faith* and *affections*, ſuch *paternal care* and *pity* to his *people*, and ſuch true *Chriſtian patience* and *piety* to be in their *Soveraign*: as cannot be altogether Paralell'd at this day, in any *Prince* of *Chriſtendom*. In a word, theſe *Papers* ſpeak our *King* to be compleatly a *Counceller*, a *Souldier*, a *Gentleman*, and a *Scholar*, and had he but truſted to himſelf more, and leſs to the advice of others, in the management of his *Affairs*; thouſands of his *Subjects* from theſe his *Letters*, are moſt confident

fident that his Enemies had not now been triumphant.

But the notice of ſuch matters, ſerveth not the turn of theſe men, nor can their coloured eyes, ſee any thing of this nature in theſe *Letters*; faults and errors, only are thought worthy their obſervance, of which they fancy, they have eſpied great plenty, in the *King* and *Queen* both.

The *Queens* faults, though (for ſhew ſake) they have branched them out into many particulars, may all be reduced to one, and that is *Loving of Her Husband.* Indeed they begin their Complaints againſt Her, with ſaying, *She is implacable to our Religion, Nation, Government*, but they can inſtance neither in word or action, to make the ſame appear conjectural; only they tell us afterward, *of her great care, that our Biſhops be provided for* (and the Bleſſing of God be upon her for it:) they hope that people do ſtill believe, that Biſhops were enemies to all good, and therefore if the Queen doth but manifeſt any reſpect to them, in their preſent *affliction* and *perſecution*, it doth ſufficiently ſpeak her *implacableneſs to our Religion, Nation, Government.* Well I wiſh with my ſoul, that the *men of Weſtminſter* had proved themſelves no worſe affected to our *Religion, Nation*, and *Government*, then the Queen hath done; for then I am ſure, they had all ſtill been in a moſt flouriſhing and happy Condition. But the Queen being the Kings Wife, muſt

muſt help to bear her Husbands Burden of *Blame* as well as *Sorrow*; even as it ſhall pleaſe theſe his Vaſſals to caſt it on Her.

Indeed they tell us alſo afterward, out of Paper 27. that *the Queen deſires the disbanding of the Parliament:* in which perhaps they would have her thought an Enemy to our *Religion, Nation, Government:* But we ſhall firſt read her words, and then we may judge whether they import ſuch an interpretation: The Queen writing to the King from *York*, ſaith: *I underſtand to day from* London, *that they will have no ceſſation, and that they treat at the beginning of the two firſt Articles, and afterward, of the disbanding of the Army; certainly I wiſh a Peace more then any, and that with greater reaſon, but I would the disbanding of the perpetual Parliament firſt; and, certainly the reſt will be eaſily afterwards: I do not ſay this of mine own head alone, for generally thoſe that are for you, and againſt you in this Country wiſh an end of it.* Theſe be the Queens words entirely. She deſires a Peace more then any, and in order to that, ſhe wiſheth a disbanding of the *perpetual Parliament*, becauſe otherwiſe, Peace is never likely to be had; and this is not the judgement of her ſelf alone, but of all in general: that are both for and againſt the *King*, in that *Country*: wherefore if this be an Argument of the Queens enmity againſt our *Religion, Nation, Government*, then all thoſe that are both for and againſt the *King*, in that

County of *York-ſhire*, are Enemies as well as ſhe, becauſe they joyn with her in wiſhing an end to the *War*, and a reſtauration of Peace unto the *Kingdom*.

But (by the way) I wonder why they ſhould Tax the Queen with *implacableneſs* to our *Government?* is not *that* of our Nation *Monarchical*, and *that* of our Church Epiſcopal? and her Husband the Head and Upholder of both? can the Queen then be believed to be diſaffected to either of theſe? the men (doubtleſs) have loſt their *Senſes*, together with their *Loyalty*.

Concerning Her Majeſties affection to our *Religion* and *Nation*, let me be bold (though one of the meaneſt) upon this occaſion, to give a *Teſtimony* unto my *Countrymen*, from mine own experience: Thoſe *Engliſh Proteſtants* who have been in *France*, in theſe times of perſecution, cannot but witneſs the ſame with me: and ſay, That the *Queen* hath been to the uttermoſt of her power, a moſt tender careful nurſing Mother, both to our *Religion* and *Nation*, in that her *Native Kingdom*; for by her ſole means and great induſtry, we had places allowed us, to meet together and ſerve *God* in (even publickly) after the Engliſh manner, in each of which *Gods Word* was faithfully Preached on the *Lords Day*, and truly read, together with *Divine Service*, twice a day throughout the week; whereunto ſhe was careful that her own ſervants of our *Nation* and *Religion* (whereof ſhe hath many) ſhould duly

duly and conſtantly reſort; which great priviledge and favour to us, was looked on with much regret and ſpleen by ſome *Jeſuited Papiſts*, who wickedly reproached *Her Majeſty* for the ſame, exclaiming upon her for a *Lutheran*, and a *Proteſtant*, even becauſe ſhe had manifeſted ſuch love to our *Nation* and *Religion*, in providing for us theſe Synagogues: which rebukes and reproaches ſhe (good Princeſs) was content for our ſakes, to bear with meekneſs and patience; undoubtedly it may be eaſily believed from this ſweetneſs and goodneſs of her nature (after her receipt of ſo many abuſes from ſome amongſt us) that had our deportments towards her been ſuch as our *Religion* commandeth, ſhe might ere this, in all probabilities have preferred the ſame before her own; even as ſhe hath done our *Nation*; many have heard her at a well furniſhed Table ſay, *one of theſe Diſhes in* England, *with my Husband and Children (might I but enjoy it there in peace) would pleaſe me better, and be ſweeter to me, then all this plenty in this place.* So great is her affection to our *Nation*; (whoſe great ingratitude and unkindneſs to her, ſo unbecomming the *Goſpel*, the Lord Pardon.)

Let the Reader pardon this digreſſion, Her Majeſties wronged Innocence, and the truth did extort it from me: I return now to her *Accuſers*: from whom I learn,

That Her Majeſties main and proper fault is

Loving her Husband, and this (I confeſs) they Evidence at large, from many quotations out of her ſeveral Letters, as firſt (they ſay) *ſhe performs the Office of a Reſident for him in* France, *and is reſtleſs, even to the neglect of her own health, to aſſiſt him* (againſt them his Enemies.) 2 *She vows* (they ſay) *to die by famine, rather then fail him, in her faithful endeavours.* 3. *She confines not her Agency to* France, *but ſolicites other Princes alſo for ſhipping in his aid.* 4. *She ſends Arms into* Scotland *to* Montroſſe; and many ſuch like particulars they alledge, which doth abundantly evidence this her fault *of loving her Husband:* Nay, and the moſt heinous matter of all is the Counſels which ſhe gives him, namely, *to be ſuſpicious in his Treaties with them* (who have deceived him ſo much already) *to take heed of his own ſafety amongſt them; and not to think himſelf ſafe any longer, then he defends his friends that have ſerved him:* for which they quote, *Pap.* 31. theſe they call *Counſels of very pernicious Conſequence*, of which nature alſo, is that manifeſtation of her Judgment, that *peace cannot be ſafe to the King, without a Regiment for his Guard, (A la mode de France)* (ſay they) they might as well have ſaid *A la mode du Parliament*; and of all this, they alledge their punctual proofs out of theſe Letters: wherefore, tis very plain, that the *Queen* is guilty of a moſt dear and tender affection to the *King* her *Husband*, and in order to him, ſhe deſires the welfare of all his friends:

friends: and for this cauſe, is deemed by theſe men a fit object of *Abuſe* and *Hatred.*

But truly, if I did not evidently ſee them to be given up to blindneſs of mind, by reaſon of that malice which is in them; I ſhould much admire at their folly in theſe their exceptions againſt the *Queen.* I dare ſay, that *Henry Burton's* wife, or *John Baſtwick's* wife, might have done full as much for their husbands, when time was (had they been in a like capacity) and been no whit blamed by theſe men for the ſame: Nay, they ſhould have been commended rather for ſuch Teſtimonies of their *faithfulneſs* and *affection.* O but the *Queens* fortune is to be the Kings Wife, and therefore ſhe muſt not look to find ſuch a grace and favour in the eyes of theſe jolly men; as to have that in her not cenſured for a *fault*, which in mean women is intitled *vertue.*

Nay, I am further confident, that if this truly Royal *Mary*, Wife to our Soveraign *Charles*, had like that Queen *Iſabella*, wife to our *Edward* the 2. joyned iſſue with ſome of the Enemies againſt the *King* her *Husband*, ſhe ſhould have been in as high account with theſe, as that other was with the *Rebels* of thoſe days: Her *difference* in *Religion*, ſhould have bred no diſaffection at all in them, towards her; for 'tis not ſo much an unity in *that* which they deſire and aim at (as to all is plainly apparent, from that multiplicity of *Religion*

allowed amongſt them :) if there be but a facile community another way, in things more ſenſible: it will abundantly ſerve the turn, to give ſatisfaction to theſe *bleſſed Reformers.*

But becauſe the *Queen* is *Charafidaque marito*, dear and faithful to her *Lord* and *Husband:* therefore muſt ſhe be exclaimed upon and hated; yea, hunted and forced out of the *Kingdom*, by certain wiſe and well-bred *Gentlemen* (as they would be accounted) that rule the roaſt at *Weſtminſter:* who, if they could but lay hands upon her, would alſo murder her; for with open mouth they have charged her already, with no leſs then *Treaſon* (*Treaſon* againſt the *New-ſtate* forſooth) even for her affectionate adherence unto the *King* her *Husband*, in theſe times of his affliction. Obſerve it (I beſeech you) and conſider well of it, O all ye *Princes* and *Nobles* of the World, and all you that are true Gentlemen of what Nation and Kingdom ſoever, and ſay, whether you ever read or heard of the like! Behold, here a moſt *Royal Lady*, of moſt *noble* and *high Vertues*, and *incomparable parts*; *Great Henry's* Daughter, Siſter to the late *French King*, and Aunt unto the preſent, and *Queen of England*, who hath been defamed, ſlandered, reviled, railed upon, ſhot at, perſecuted and driven to *baniſhment*; brought upon the publick Stage for a Traitor, condemned and threatned with death, and forced to fly into other Countries, to preſerve her ſelf in being (like that *woman*

in

in the *Revelation*, from the face of the *Dragon*) and all this only for her *faithfulneſs* and *Loyal affections* to her *Husband*, in his diſtreſs: conſider of this thing I beſeche you, and ſpeak your minds.

And you my Country-men of *England* in general, examine your thoughts, and then ſay: *Hoccine eſt Humanum factum aut inceptum?* Is there any Generoſity, nay, any Humanity in ſuch dealings? Can you imagine that ſuch demeanours towards ſuch a perſonage, will be ever Chronicled to our Nations praiſe, or read by Poſterity with approbation? Was ever ſuch harſh and helliſh uſage offered by the hands of *Engliſh* men before now, to a daughter of *France*? *Duke Reiners* Daughter (Wife to that good, though moſt unfortunate King *Henry* the VI.) was uſed much better by *Richard* the III. ſhe had no ſuch deſpights offered to her perſon, becauſe a woman, and though ſhe brought much forrein aid into the Kingdom, yet was ſhe not (as I read) ever accuſed of Treaſon for the ſame; ſhe was rather interpreted to have done thereby, her proper duty to her Husband: no man (I am ſure) can ſay that our *Proteſtant Religion* allows of this behaviour; or that our holy *Mother Church*, did ever feed any of her Children with ſuch nouriſhment, as ſhould cauſe them to break out into ſuch exorbitances: Her milk was always ſeaſoned with the Doctrines of *Humility*, *Reverence*, *Civility*, *Gentleneſs*, *Affability*, and

Grationſneſs of *Converſation* to people of all ſorts, even to inferiours and to enemies. Much more to ſuperiours and to friends.

Surely if this our (once moſt generous and courteous Nation, had not now (in too great a meaſure) laid aſide common Humanity, as well as Grace: were there but this one reaſon, which I ſhall name, it would be abundantly enough, to make this *Queen* moſt dear and precious in all our apprehenſions: *ſcil.* for that ſhe hath been, *tam partu potens, & utero toties enixa gravi pignora pacis*, ſhe hath ſo highly enriched this *Kingdom* from her fruitful and chaſte wombe, with ſo many ſweet and Royal pledges of future happineſs, as few *Queens* before her have ever done the like. But O my dear Country, thou art fallen, thou art fallen from thine ancient glory; for thou haſt brought forth in this thine unhappy Age, a generation of vipers, who have laboured to deſtroy both *Religion* and good *manners* in thee, and by whoſe operation *Stigii profundi clauſtra & obſcuri ſpecus laxantur*, Hells one ſelf is broke looſe into thee: The Lord in mercy yet once again vouchſafe a gracious look upon thee.

But (by the way) who can chuſe but admire the ſtrength of malice? becauſe theſe men themſelves do hate the *King*, they cannot abide that ſo much as his *Queen* ſhould love him: they have robbed him of the hearts of his *People*, the Comforts of his *Crown*; and it grieves

grieves them they cannot alienate from him the Affections of his *Wife*, the comforts of his boſom; they grutch him the enjoyment of her love at a diſtance. How have they by their ſpightful promulgation of the 34. Pap. (which was written twenty years before, and no whit concerneth them at all) endeavoured to work in her, an alienation from him: and by that they ſay upon *Pap.* 11. to weaken the duty of his Son towards him: but praiſed be the Majeſty of Heaven for it, thoſe that are moſt neerly his own, cannot be looſned from him: though of all Princes he is moſt unhappy, in *too many* of his people, yet is he moſt bleſſed of all men, in his *Wife* and *Progeny*: never had *Husband* a more loving *Spouſe*; never had *Parent* more ſweet conditioned and reſpectful *Children*, then our *Soveraign* hath of the *Prince* of *Wales*, and * *Duke* of *York*; and as our prayers, ſo our hopes are, that Gods Grace will ſo preſerve, and keep thoſe other Princes, whom the Rebels have got into their bondage, that not all the temptations they can uſe, ſhall ever make them decline from duty.

* This was written when the Duke of *York* was either in *Oxford*, or ſuppoſed to be there.

But further (as if there were no cauſe of fear at all on her part) they tax the *Queen*, for being *Jealous of her Husbands ſafety*, if He ſhould venture himſelf to go amongſt them: Truly conſidering the ſpirit they are of, if She ſhould, in her tenderneſs fear, they might entertain

tertain him, *Thyeſtæis dapibus*, ſeeing they have wherewithal to do it, I ſhould not think Her worthy to be blamed: which thing how horrid and incredible ſo ever, the Hearſay of, may ſeem to people, before it is done; yet ſhould the ſame be acted by Order from the *Lower Houſe*, and Voted meet in that manner to torment the King: may of the Vulgar are in ſuch a Captivity of Judgement to them, that they would quickly cry it up for a moſt remarkable and comely *Act* of *Juſtice*.

And let Reaſon ſpeak in the Queens caſe; She hath had ample experience of their inveterate malice againſt her Husband; full Teſtimonies of their bloody diſpoſitions, both againſt Him and Her ſelf: Beſides her own Father was Murdered by an Aſſaſſinate of theirs, who hold the Principle of King-killing, as theſe men do: May not ſhe therefore being a tender Lady, and full of affections, be excuſed by all men, if ſhe fears the like may befal her Husband; and for prevention thereof, deſireth he ſhould have a Regiment for his Guard (which themſelves only interpret ſhould be) *Ala mode de France*. Yea, * and why may he not have a Regiment of *Scots*, for his Guard *Ala mode de France*? (the *Scots* are his Country-

* It was generally believed when this was inſerted, that the Kings truſting the *Scots* with his Perſon, could not poſſibly but make them aſhamed to prove unfaithful, but their late Act hath given all men to underſtand, that though *Judas* (for the love of money) may keep touch with the Phariſees, yet he is no fit or ſafe man, to be of the guard unto his Maſter.

Country-men) to defend him from them and their Aſſaſſinates, who have Authorized the Pamphlet againſt him, for the ends aforeſaid.

But to conclude this particular; let theſe virulent men ſpeak their pleaſure againſt the *Queen*: I hope (by this time) the world hath ſufficient knowledge of them to Her Honour; ſhe being the object of their Hate, cannot but be a Map of goodneſs.

And moſt Noble Queen (if one of the meaneſt and moſt obſcure of your Majeſties ſubjects, may preſume to ſpeak to ſo great a Princeſs) let me aſſure your Highneſs, However theſe Engliſh Catalines *have cenſured your vertues, and abuſed you for them: yet there be many thouſands of true Proteſtant Engliſh Hearts, who (according as our Religion teacheth) have you in the moſt high eſteem of all earthly women, for your tender Care, and conſtant faſtneſs to our Soveraign, in theſe times of trouble; your zealous endeavours to aſſiſt him, hath ſo increaſed the flame of our Loyal affections towards you, that we are confident the whole* ſloud of waters which the many-Headed Dragon throws out of his mouth, *ſhall never be able to extinguiſh it in us: Yea, and by the ſtrength of that grace, which our Holy Religion hath wrought in us, we ſhall never ceaſe, night and day, to make you the ſpecial ſubject of our prayers, until we ſee you reſtored with Honour to your Throne amongſt us; or hear that you are advanced with glory to your ſeat in Heaven: And let your Excellent Goodneſs (I beſeech you) pardon your Vaſſal this great boldneſs.* SECT.

SECT. XXI.

Of the Kings's fault in loving his Wife: The manifeſt and malicious falſifications and perverſions of divers of the Kings expreſſions to his Queen noted.

THus have I examined the Queens faults; and (notwithſtanding the ponderous aggravations, which theſe enemies of Honour and vertuous Ladies, do ſet them forth withal) have found them light and eaſie: I come now to ſee what they ſay further againſt the King, whom they do accuſe in the firſt place, *for loving his Wife again*; as well (it ſhould ſeem) as ſhe loves him. It is manifeſt that (notwithſtanding their late extraordinary great ſucceſs) theſe mens hearts are not yet freed from *Jealouſies and Fears:* they are ſuſpicious ſtill of Conſpiracies; Yea that the King and Queen have entred into a Covenant to love each other, for to ſpight them, in giving them a good Example in caſes of like nature.

They tell us, that He *communicates his thoughts and affairs unto Her*, and though She be the weaker ſex, yet He makes Her privy to his ſecrets, and takes Advice and Counſel from her; Yea and more then this they ſay, *He profeſſes to prefer Her health before His worldly affairs*; for which they bid us ſee *Paper* 14. which

which we have done, and the world ſhall hear what we have there ſeen. That Letter was written by His Majeſty to the Queen *Jan.* 8. 1645. immediately after his taking of *Leiceſter*, wherein he hath only (to this purpoſe) theſe words.

I *Muſt tell thee, that 'tis thy Letter by* Fitz Williams *aſſuring me of thy perfect recovery, with thy wonted kindneſs, which makes me capable of taking contentment in theſe good ſucceſſes, for as divers men, propoſe ſeveral recompences for themſelves for their pains and hazard in this Rebellion: So thy Company is the only reward I expect and wiſh for.*

Theſe two laſt lines were ſcraped by *Miles Corbet* the Examiner, for the *Printer* to put into a different Character, that the Reader might the better obſerve, the Kings fault in them: But fearing the dullneſs of mens Capacities (if let alone to themſelves) theſe quick-ſcented *Note-mongers* have put too their helping hand, and Collected from them, that *the King profeſſes to prefer the Queens Health, before the Exigence and Importance of his own publick Affairs*; and they hope that people will from hence believe, that he prefers his private Affections to his *Wife*, before the care of the whole *Common-wealth*; and therefore will judge it very fit, that he be not only put by his Office (for that he is already by his new Maſters at *Weſtminſter*) but alſo kept out for ever, and never truſted more, with any Affairs of importancy.

And

And further they accuſe him, for *avowing Conſtancy to his Wife, and* (as they expreſs it) *to Her grounds and documents:* which they would have the Reader apprehend to be, to whatſoever the Queen had already, or hereafter ſhould propound unto Him, concerning Religion, and the Government of the Common-Wealth: to which purpoſe alſo, they ſay; that *His Councellers are wholly managed by the Queen, though She be of the weaker Sex, born an Alien, bred up in a contrary Religion; yet nothing, great or ſmall* (ſay they) *is tranſacted without her privity and conſent.* And for this they quote *Paper* 38. by all which it is apparent, they would have it believed, that as divers mens *Wives* (being of Maſterly diſpoſitions) do take upon them, to command their *Husbands*, ſo the Queen doth take it upon Her, to rule the King, and all his Affairs: and as many men have ſubmitted themſelves to their *Wives* yoke, ſo hath the King yielded himſelf up to his Queens direction: and therefore they hope that people have wit enough, to conclude from hence, that it is not fit the Government of this *Church* and *Kingdom*, ſhould remain in ſuch Hands as heretofore; but rather in the Hands of his *Great and Wiſe Council*, who are men, all of this Nation, and bred up in the Proteſtant Religion, and ſo fitter in all reſpects, then the Queen is, *Who is one of the weaker ſex, born an Alien; and bred up in a contrary Religion.*

This

This miſchievous ſuggeſtion (if ſwallowed for a truth) may be of dangerous conſequence: and therefore I hold it neceſſary, to ſhew the falſity of it, which I ſhall plainly do, both from theſe letters which theſe Calumniators have publiſhed for their own pernicious purpoſe, and alſo from their own very words and confeſſions in another place of theſe their Annotations.

1. The *Queen* is far from that diſpoſition, to take upon Her to rule Her Husband, wholly, and in all things (as they would have it believed:) for the direct Contrary is moſt apparent in *Paper* 29. where She ſubmits her ſelf, wholly to His direction, and deſires Him to ſend Her His commands, concerning a particular buſineſs, that ſhe was requeſted to write about, affirming that She neither would, nor durſt, do any thing in it without his direction: Her words are theſe,

I thought it to be a matter of ſo great ingagement, that I dare not do it, without your Command; therefore if it pleaſe you, that I ſhould do ſo, ſend me what you would have me write, that I may not do more then what you appoint.

Had ſhe been of ſuch an imperious ſpirit, towards Her Husband, as theſe Her back-friends report her, and would have Her ſuppoſed, ſurely, She had never writ, ſo like an obedient Wife for his Commands, and particular directions: Thus the Queen is cleared.

Secondly,

Secondly, Neither is the *King* (as they ſuggeſt) of ſo ſubjective a Nature, as to ſubmit his affairs wholly to his *Wives* guidance (were She, as She is not, ambitious of the ſame.) He is more a man, then to forget himſelf to be an Husband; if the 34. *Paper* be obſerved, it will be clearly Evident, that the King was never ſo weakly uxorious, no not the firſt year of his marriage (when in moſt men affection prevaileth over judgment) as to loſe any whit of his Husbandly Authority in matters of Houſhold Government. He would not conſent to any thing (though of private concernment) which was either unfit for her as a *Wife* to undertake, or for himſelf, as an *Husband* to permit: and is there any likelyhood, he ſhould now have ſubmitted all his Publick Affairs and Kingly Counſels, wholly to her management, and diſpoſal? No man of wiſdom or reaſon can believe it.

If that which is intimated in the ſaid Letter concerning the Queens diſpoſition, when She was young, and yet unacquainted with Her *Husbands* inſtructions, be compared with her preſent dependance upon his Commands (already proved) and that abundant readineſs now in Her, to do him ſervice (which theſe men ſo taxe and blame Her for:)there will appear to every Eye, not only the Kings *Pious diſcretion* and the Queens *Godly obedience*, but alſo Gods *gracious bleſſing*, of his endeavours upon her ſpirit: and doubtleſs this inward benefit

benefit received from him, is a ground of Her more ſtrong and fervent affection towards him: and makes Her reſolve, rather *to neglect her own health, yea to die by Famine*, then to be failing in her *Negotiations* for him.

A full Compliance in all things, is but rarely found, between man and wife at their firſt meeting; nor is the ſame ſo perfectly effected afterward, in many perſons, as is evident to be in this Royal Pair; for either the Husband wants that *Wiſdom* and *Care* to work it, which the King had; or the Wife that *goodneſs* of diſpoſition to be wrought upon, as was in the Queen: I could name ſome Lords and Gentlemen too, amongſt the Kings enemies, who were never ſo notable for wit or honeſty, as to ſeek their Wives Conformity in this Chriſtian way, as their Prince hath done: But I ſpare them now, and return to the thing in hand.

It is probable (at leaſt) by this time, that the Kings Counſels, rule the Queen, and not the Queens Him: (as theſe ſlanderers ſay) but to put the matter quite out of doubt; let us liſten to what theſe very men ſay themſelves, to this purpoſe, in the next *Page*, where among other railing expreſſions againſt the King, (forgetting what they had ſaid before) they affirm, that *as He ſurpaſſeth the Queen in Acts of Hoſtility, ſo in the way of managing the ſame*, ſcil. *with more cloſe and deep ſecreſie:* and a little after they tell us, that *He urgeth the Queen to make perſonal friendſhip, with the Queen of* France

(they do not like the word friendſhip) and (ſay they) *He doth furniſh the Queen, with dexterous Policies, and Arguments to work upon the Miniſters of State in* France: All which (as I apprehend) puts the plain lie, upon that their former Charge, which they had took ſuch pains about to collect from the 5. and 38. Papers, which now alſo, wee will look into, for the further manifeſtation of their Honeſty.

The fifth *Paper* (from whence they collect, that the King *vows Conſtancy to the Queens grounds and documents*) was written *Jan.* 2. 1645. when there was a way making for the Treaty at *Uxbridge*; and a Rumour of ſomewhat the *King* would do, had been preſented to the *Queen* (as appears by the Letter) in the ugliеſt form which alſo Her love to Her Husband might make more affrightful (perhaps it was that, He would truſt his Perſon among them.) But what ever it was, it ſeems the Queen had writ thereof unto the King, in her former Letter, and receives his Anſwer in theſe words;

IF thou haſt not Patience to forbear judging harſhly of my Actions, before thou heareſt the reaſons of them, from me, thou mayeſt be often ſubject to be doubly vexed, firſt with ſlanders, then with having given too much ear unto them: To conclude, eſteem Me as thou findeſt Me, conſtant to thoſe grounds, thou leſteſt Me withal.

Now

Now from hence they gather, that *The King vows Conſtancy to the Queens grounds and documents:* as if at Her going away, She had left certain *Grounds* and *Documents*, as rules of direction, for the *King* to go by: whereas the words are not, *to the Grounds thou lefteſt with Me* (as then they ought to have been;) but *to thoſe Thou leſteſt Me withal*, that is, which I had formerly reſolved upon, thou ſhalt find me conſtant in my ways and purpoſes: I am ſtill the ſame I was, when thou lefteſt Me, and thou ſhalt never find me ſwerving from the *Grounds* of *Conſcience*, *Juſtice* and *Honour*, which Thou knoweſt Me to be ballanced withal. Let the world now judge of the *honeſty* and *truth* of theſe *Obſervators*, by this their manifeſt forgery; and of the *Honour* which the *Parliament* have purchaſed to themſelves, in publiſhing this Obſervation *by Special Order.*

The 38. *Paper* (from whence they conclude, that *the Kings Councils are wholly managed by the Queen, and nothing ſmall or great is tranſacted without her privity and conſent*) begins thus:

Dear Heart,

I Never till now knew the good of Ignorance, for I did not know, the danger thou wert in by the Storm, before I had an aſſurance of thy happy eſcape.—— I think it not the leaſt of my misfortunes, that for My ſake Thou haſt run ſo much Hazard, in which thou haſt expreſſed ſo much Love to Me, that I confeſs it is impoſſible to re-

pay by any thing I can do, much leſs by words; but my Heart being full of Affections to Thee, admiration of thee, and impatient paſſion of Gratitude to Thee, I could not but ſay ſomething, leaving the reſt to be read by Thee out of thine own Noble Heart.

By which words (we ſee) that the *Letter* was writ to the *Queen*, after She had lately been in a great danger by *Sea*, even to the hazard of Her life, for the Kings ſake; and had thereby, as alſo by her diſcreet and faithful management of affairs, for *Him* beyond the *Seas*, given the largeſt teſtimonies of *Her true Affection*, as in his judgment could poſſibly be given. Now (therefore) if in his *Paſſion of Gratitude* (to uſe his own phraſe) he had profeſſed to make *Her* of his *Council* in all his Affairs; yea and that He would thenceforth, think it a wrong to her, to do any thing without Her: I believe it would have been (with men not diſpoſed to quarrel) a very excuſable errour. Some more expreſſions then ordinary, of Conjugal indulgence, are allowable to any wife, after ſo great an affright and danger (as muſt needs be ſuppoſed the *Queen* was in) to revive and lighten Her Spirit again: But to a *Queen*, to a *Kings daughter*, to a *Lady* of ſuch ſplendor and parts; that had run ſo great an Hazard, as a greater could not be imagined, for the love of *Her Husband*: what well-bred Gentleman under the Sun, but will

bluſh

bluſh to ſay, that any expreſſion of eſteem, can be too *Honourable*, or too *High* to be uſed unto *Her?*

But if we look further yet into the *Paper*, unto the words which they ground their *Obſervation* upon; we ſhall find them uttered upon another particular occaſion: for when his Majeſty had teſtified his joy, in gratulating His *Queen's* deliverance, He diſcourſeth to Her of another matter, ſcil. *of his being perſecuted* (it is his own word) *for places with importunity of ſuitors*, whereby He was put to a kind of diſtreſs, for an evaſion, that he might not (if poſſible) offend any, by granting to ſome, what others alſo gaped after: (for, alas, ſuch hath been the Condition of our good *King*, that He hath been forced to fear to offend: and ſuch hath been his infelicity, that too many of thoſe that ſerved him, did more ſeek themſelves then him, *propoſing* (as himſelf ſays in another place) *ſeveral recompences to themſelves, for their pains and hazard in this Rebellion*: and if to one was granted, what others expected and ſued for, theſe being fruſtrate of their expectations, conceiving themſelves ſlighted, have grown ſullen upon it, and no more ſervice would they do: Nay peradventure diſ-ſervice rather, to revenge themſelves upon him; and happy had it been if all *Suitors* for *places* had been diſcarded, at their firſt appearance: For doubtleſs thoſe of beſt deſert, and moſt faithfulneſs, have had more modeſty and wiſdom,

then to perſecute and torment the *King* with any ſuch ſelfiſh motions, in theſe times of diſtraction, as might any way tend to his diſadvantage: But the *King* tells the *Queen* in that his *Letter* of thoſe his ſtraits, and how he delivered himſelf: *I anſwered*, (ſays he) *that having profeſſed to have thy advice, it were a wrong to thee, to do any thing before I had it.* This is all; yet from hence theſe nimble-witted, ſpacious conceited fellows, make ſhift to collect all this long matter, and that plainly too (as they think:) *It is plain* (ſay they) *here, that the Kings Councils, are wholly* (or altogether) *managed by the Queen, though She be of the weaker Sex, born an Alien, bred up in a contrary Religion, yet nothing great or ſmall is tranſacted without Her privity and conſent; and for this ſee Paper* 38. Truly (I hope) all the world ſees, that this adds but little more to the credit of the *Authorizers* of this *Pamphlet*, then the former *Obſervation* did. And thus have I alſo diſcovered the vanity of their exceptions againſt the *King*, for his loving the *Queen*.

SECT.

SECT. XXII.

Of the King's *fault in labouring to uphold* Monarchy, *His ſoliciting the* King *of* Denmark, *to this purpoſe, no whit Contradictive to His former reſolutions of not calling in forreign aid.*

ANother Grand particular (beſide this) they have againſt Him, and that is, His imploying *Collonel Cockram*, to ſolicite the King of *Denmark*'s aſſiſtance: Whence they Conclude thus, *He makes not only Papiſts our Enemies for Religions ſake, but all Princes (though Proteſtants) for Monarchy ſake.* From whence all people muſt learn and believe three things:

1. That 'tis *only Religion*, and nothing but their *Religion*, which the *King* doth oppoſe theſe men for; yea, and for their *pure Religion* it is, that he makes Papiſts their Enemies.

2. That 'tis an heinous crime, and ſin in the King, to endeavour to maintain *Monarchy*; or to ſolicite any Princes, though Proteſtants, and of his own neereſt *Blood* and *Alliance* beſide, to aid him therein.

3. That all Princes are contained and included in the King of *Denmark*, for in the Kings ſoliciting him, he ſolicites all them: Whence by

the way, we may alſo obſerve; how provident theſe times are, in providing for the Credit of their future *Clergy:* for 'tis (doubtleſs) for their ſakes, that an Argument *a ſingularibus ad univerſalia*, is here (amongſt other like ſtuff) made paſſable and good, by *Authority* and *ſpecial Order of Parliament.*

Concerning the *Religion* of theſe men, it hath been made apparent already, that the fruits and effects of it ſpeak it to be ſuch a one, as deſerves the *hatred* of all men, though it cannot under any proper name be the object of the King's *oppoſition*; for no man can directly ſay what it is; themſelves are not yet reſolved upon it, nor what to call it; But whatever is the ground of the King's oppoſing them, 'tis evident that the Cauſe of their reſiſting him (which I hope all *Chriſtian Princes* will take ſpecial notice of) is for *Monarchy* ſake, he would maintain *Monarchy*; he will not tamely admit the downfal of *Monarchy* in this Noble Kingdom; which theſe men (as appears by their own words) would fain effect, and therefore they thus perſecute him, and exclaim upon him; nor are they either aſhamed or afraid to intimate the ſame to the whole world; let all the *Monarchs* of the Earth, take it as an open defiance if they pleaſe, they think themſelves able to grapple with them all, yea, they and their faction (where ere they prevail) are reſolved not to leave a *Monarch* ſtanding.

I deſire of all you, His Majeſties Subjects of *Great*

Great Britain and *Ireland*, who have unfortunately been ſeduced by this faction, but to obſerve well this diſcovery which themſelves have made (by this paſſage) of their own intentions: they have told you oft, and perhaps may tell you again, by ſome impudent ſpeech or declaration, that *they intend ſtill to maintain true Religion, and Monarchy in this Kingdom, to have a King over them, and that they be only ill Tongues and Enemies to Parliaments, that ſay otherwiſe, &c.* But I beſeech you, believe not a word they ſay to this purpoſe, for *God* hath here made their own tongues and pens to betray their Hearts, for your ſakes, that you might ſpeedily withdraw your ſelves, from their ſeduction; and not be their Inſtruments to embrew your hands in the blood of your *Soveraign*; and to take from him, his *Inheritance*, who hath alway defended you in yours, with peace and plenty; till by their fraud and violence, he was diſabled, and how have you enjoyed your ſelves and comforts ſince, let your experience ſpeak it to your own Hearts. Be you aſſured (from what you have felt) that *Monarchy* is the protection of this Nation, and of you the good people in it: call but to mind the days paſt, when a *Monarch* only had the *Militia* in his diſpoſing, *quam placide potens dominuſque vitæ*, how pleaſingly powerful was he in the uſe of it? with what innocent hands did he ſway the *Scepter?* How unbloody was his whole raign? How tender and ſparing of

the

the lives of his Subjects? *Populus iſte non bella norat, non tubæ fremitus truces, non arma gentes cingere aſſuerant ſuas muris nec urbes*, we knew not what *Wars* or *Alarums* meant, nor did we need *weapons* to protect our *ſelves*, nor *Walls* to defend our *Cities*, *pervium cunctis iter*, every man might travel ſafely, *& communis uſus omnium rerum fuit*, there was a common uſe of all Common bleſſings, yea, and every man beſide without *diſturbance*, enjoyed the comfort of his own *Labours*.

But ſince *Monarchical Government* hath been obſcured by theſe mens introduction of themſelves, upon the Stage of Action, what hath been in practice amongſt us, but all kind of *Oppreſſion*, *Tyranny*, *Injuſtice* and *Villany*? whereof I heartily wiſh that your Experience did need my further information; wherefore I pray take ſpecial notice of this paſſage, 'tis publiſhed you ſee, to the world *by Authority of Parliament*, yea, *by their ſpecial Order*, and therefore you have reaſon to believe it, to be the true intent of their *Hearts*: and the rather, becauſe 'tis ſo agreeable to all their *Actions*; (yea, though the contrary ſhould be told you hereafter by the ſame *Authority*.

Be it known (I ſay) unto you all, and remember it well, the end of all theſe *wars* and *fighting* againſt the *King*, is *to deſtroy Monarchy* in this *Kingdom*, and to keep you the *free-born Subjects* of it in this turbulent, ſlaviſh, and underly condition whereinto a few of your *Tyrannical fellow-Subjects* have already brought you:

you: they tell you ſometimes, that 'tis the *Militia* of the *Kingdom* only, which they would have ſettled in good hands, and the *King* ſhall be *King* ſtill; but your experience hath taught you, that no *hands* are ſo *good* as his; neither can the *King*'s bare title be able to defend you in your poſſeſſion. They tell you that *they* will defend you; but you have paid for ſo much wit, as to judge of what you *ſhall* have, by what you *have* had already from them: therefore as *no man having taſted old wine, ſtraightway deſireth new* (*viz.* if he be alſo acquainted with the reliſh of the new) *for he ſays the Old is better*; ſo you having had a ſufficient taſte of both *Governments*, the *Monarchical* and the other *New one* (which we cannot yet tell by what name to call) have no reaſon by any means, to allow of *this*, ſince you are ſo ſure that *the old is better*. In a word, let this *Concluſion* be rooted in your *Hearts*, which experience hath in part confirmed unto your ſenſes, that as the *Moon* and *Stars* would fall infinitely ſhort of that bright Luſtre, which now they have, if the *Sun* were ſtripped of his abundant ſhining; ſo take from the *King* his *Royal Prerogative*, let him be as a *King* and no *King*, and all the people great and ſmall, will quickly feel that from his flouriſhing Condition proceeded all their happineſs.

I ſhall not here need to ſpend time in ſhewing the Excellency of *Monarchy* above all other *Governments*, and the fitneſs of it for this *Nation*;

tion; abler Pens have done that abundantly, ſince the beginning of this *unreaſonable Rebellion*; only this I ſay, to introduce any other form into this *Kingdom*, is a new thing, never yet in being here, and therefore I apprehend ſuch an Act to be a perfect *oppoſition* unto God's *revealed will*, whoſoever be the Agents in it; for as the ſaying is, *Qui mala introducit, voluntatem Dei oppugnat revelatum in verbo, qui nova introducit voluntatem Dei oppugnat revelatum in rebus*; and therefore I adviſe all States-men *conſulere providentiam Dei cum verbo Dei*, to take Counſel of *Gods Providence*, as well as of his *Word*, in caſes of this Nature. But I return again to theſe men,

Who would have us, by theſe their words (of his Majeſties ſoliciting the *King of Denmark*, and in him all other *Princes*) to take notice that he calls in foreign Aid: which fault they amplifie over and over in other places, for though themſelves may, without offence or ſin, call in another Nation, and hire them (with I know not how many 1000. Pounds a month) to help them cut the throats of their *Country-men*; yea, and may make uſe of any foreigners in the world, of what *Nation*, *Religion*, or *Spirit* ſoever they be, to help them to deſtroy and pull down *Monarchy*; yet the *King* may not without exclamation, deſire the aid of a *Proteſtant Prince*, no not of his neereſt Kinſman, the King of *Denmark* to uphold the ſame. But what is the reaſon that the *King* muſt

muſt be confined to this reſtraint, and themſelves walk ſo much at Liberty?

Why they tell us, at the end of their notes, that *the King had made reſolution and promiſes, that he would never bring in foreign forces:* Which themſelves indeed never did, nor ever intended, for doubtleſs they reſolved at firſt, to bring their deſigns to paſs by any means, and rather then fail, to get aſſiſtance (*Flectere ſi ſuperos nequeunt Acheronta movere*) and therefore themſelves are free, to do as they pleaſe, whereas the *King* is entangled in his own promiſes.

They ſay pag. 58. *As to the bringing in of foreign forces, The King*, Mar. 9. 1641. *in his Declaration from* Newmarket, ſaith,

Whatſoever you are advertiſed from Rome, Venice, Paris, *of the* Popes Nuncio's *ſoliciting* Spain *and* France, *for foreign aids, We are confident no ſober honeſt man, can believe Us ſo deſperate or ſenſeleſſe, to entertain ſuch deſigns, as would not only bury this Our* Kingdom *in ſudden deſtruction and ruin, but our* Name *and* Poſterity *in perpetual* ſcorn *and* infamy.

Alſo they tell us of other words, which the *King* ſpoke ſome three weeks after, to the ſame purpoſe; which indeed (as I take it) do expreſs the inward Ground and Motive, that cauſed him to ſpeak the former, *viz.*

We have neither ſo ill an opinion of Our own Merits, or the Affections of Our Subjects, as to think Our ſelf in need of foreign force. Alſo

Alſo *Auguſt* the 4. in his Speech to the Gentry of *Yorkſhire*, the King acknowledgeth (ſay they) that

He is wholly caſt upon the Affections of his people, having no hope but in God, His juſt cauſe, and the love of his Subjects.

Now theſe *Obſervators* having quoted theſe three expreſſions of the *King*, do conclude, ſaying, *What diſtinction can now ſatisfie us, that neither Iriſh, French, Lorrainers, Dutch, Danes, are foreigners?* To which I anſwer;

Firſt for the *Iriſh*, they are no more foreigners then the *Scots* are, nor in ſome reſpect ſo much; for *Ireland* hath been a dependant unto the Crown of *England*, many hundred years before *Scotland* was: and then for *French*, *Lorrainers*, *Dutch* and *Danes*, I ſhall anſwer concerning them, when they are landed, for the Kings aſſiſtance: and in the mean time it would be but juſt, that they ſhould ſatisfie us, that neither the *Iriſh*, *Scots*, *French*, *Burgundians*, *Dutch*, *Walloons*, *Italians*, that are already in their *Armies*, are neither *Papiſts* nor *foreigners*, as I ſaid before, the time and place is known to many, where neer 30. of their men being taken were * examined, and found to be of ſix ſeveral Nations, all *Foreigners*, and all *Papiſts*.

* At *Perin* in *Cornwal*, when the King defeated *Eſſex* and his Army.

But theſe words of the *King* alledged by theſe men againſt him, do plainly diſcover

diſcover to every honeſt eye, that his Majeſties deſign was never to uſe any but his own ſubjects; nor did he think it poſſible (and the rather in regard of his own good merits) that people ſo long inſtructed in *Proteſtant Religion*, ſhould ever prove ſo ungrateful, as to force him (their *Prince*) to ſtand in need of foreign aſſiſtance: and therefore the Heads of the *Faction*, having in their malicious policy (to work fears and jealouſies againſt him) told the people, that the *Popes Nuncio* (that great Bulbegger) was ſoliciting both in *Spain* and *France* the Kings buſineſs for foreign aids: and of this they ſaid they were advertized, from *Venis* and *Paris*, yea, and from *Rome* it ſelf; (with which it ſeems they held intelligence even from the very beginning. *) Now to remove this fooliſh vanity, and to retain a clearneſs in his peoples hearts, the *King* expreſſed himſelf in that ſort unto them; aſſuring them, that they were all forgeries againſt Him; and that he did wholly *caſt himſelf upon the Affections of his people*, and was confident that *no ſober man, could believe him ſo ſenſeleſs, as to entertain ſuch a deſign, which would have been ſo detrimental both to himſelf and his Kingdom*; and in very deed, if before he had tried his own people, he had called

* My ſelf did hear (in *Avignion*) a Gentleman, belonging to the Cardinal *Barbarine* mention by name one of their Agents at *Rome*: and how many thouſand pounds a year (he believed) he did there ſpend in his Negotiation for them.

called in ſuch Armies of *Foreigners*, as they reported, it muſt needs have been confeſſed a deſperate part in him, and a mean to have brought a ſudden *Deſtruction* upon his *Kingdom*, and a perpetual *Infamy* upon his *Name*.

But if after three years (as long as was allowed to the *fig-tree* in the Goſpel) the *King* finding his *Subjects* unfaithful and cold in their affections towards him: Nay more, perceiving by ſo long experience, that their endeavours were to take from him both his *Life* and his *Inheritance*, yea, and his *Honour* too, and that they abuſed his good opinion of them, by miſinterpreting his profeſſions unto them; and conceiving Him tied thereby, from uſing others help, for defence of *Himſelf* and *Monarchy*: I believe if he had, or ſhould alter his *Reſolution*, and call in any Prince in *Chriſtendom* to his aſſiſtance, in the maintenance of *Regal Authority*, which God hath intruſted him withal: and of that Government (which as the moſt abſolute) God eſtabliſhed among his own people, and hath alway bleſſed this *Nation* under; (He being utterly diſabled to do it otherwiſe) it ſhould be reckoned by the Almighty, at the great day (if any fault at all) but among his infirmities: Yea and if deſtruction thereby, ſhould fortune to come to the whole *Kingdom*, the whole infamy and guilt thereof, ſhould be charged upon the Heads of theſe his moſt perverſe and injurious people; even as that of *Jeruſalem* by *Titus Veſpaſian* is laid upon

upon the Sedicious, that were therein, even unto this day. But my humble prayer to the *Almighty* is, that he would yet pleaſe to ſpare us, and to beſtow his grace at length upon the people of this Land, that they might ceaſe provoking his *Divine Majeſty*, to puniſh that way, this ſo Horrid a ſin, and ſo High abuſes to his own *Annointed*. And thus I have done alſo with this particular.

SECT. XXIII.

1. *The Libellers Cavils at the word* Mongrel Parliament: *At the Commiſſioners for the Treaty at* Uxbridge: *At the Kings pawning his Jewels, anſwered.* 2. *His Majeſties Affection and Goodneſs to his* Subjects *(for want of other matters) objected as a fault againſt him by theſe* Libellers.

IN the third place they accuſe the King, for a ſlight eſteem of his friends at *Oxford*, whom they would fain ſeduce from him: to which purpoſe they take great advantage, from a word they find in one of his Letters (ſcil. in *Paper* 13.) which they dreſs up for their own purpoſe, with two more of their own adding, (according to their wonted honeſty) and affirm

them to be ſpoken by the King, and applied to the perſons of his friends. But in anſwer to this matter (or word rather) I ſhall alledge the *Copy* of a *Letter* writ by his Majeſties own hand, to *Secretary Nicholas* about the ſame, I received it alſo from the mouth of the forementioned Gentleman, of whom I had the former, which to another purpoſe I have ſet down: He had the perfect Copies of both, though at a great diſtance, but he had ſo well obſerved them, that he was confident, he failed but little (if at all) in remembring the very words, Which to this particular were thus,

I *Am very ſorry, that I have been ſo unfortunate to have my private* Letters *taken by the* Rebels, *but if all mens private thoughts were ſeen as mine are, I believe I ſhould appear as innocent as any: it may be that many expreſſions in thoſe* Letters, *might have been prudently omitted, but if one be well underſtood, I care not although the reſt take their fortune, and that is concerning the* Mongrel Parliament *at* Oxford; *indeed when I was diſturbed in mine Affairs, by* Suſſex *and his faction, in my paſſion I writ ſo to my* Wife, *but both by the precedent and ſubſequent clauſes of that* Letter, *it may eaſily be underſtood, that I meant it of him and his adherents.*

And indeed let the *Letter* be read, and to an equal eye, it can appear no otherwiſe to be intended then his Majeſty hath expreſſed: Yet theſe lyers in wait, do collect from thence, and tell

tell the *Lords and Gentlemen* at *Oxford*, that *the King deſpiſeth them all*, and that *only for their retaining ſome little* Conſcience *to* Religion; *and becauſe they be not wicked enough to ſerve his purpoſe fully*; *that is* (as they ſay afterward) *to think and act the ſame things, which the inhumane* Iriſh Rebels, *or the worſt foreign Enemies of our Religion and State could wiſh to be done:* and thereupon they compare their *Soveraign* (the moſt *Religious* and *Gracious Prince* that ever this *Nation* had) to *Richard* the III. who firſt rejected and then beheaded the *Duke* of Buckhingham, *becauſe when he had furthered him, in depoſing and diſ-inheriting the two Princes, he was not wicked enough* (ſay they) *to conſent alſo to the Murther of them*; and to adviſe the *Lords* and *Gentlemen* to take warning by the *Dukes* example, and timely *to turn away from the King unto goodneſs*, that is, to their ſociety: it is ſufficient only that I have related what they ſay; the villany needs no further diſcovery or confutation: Only I adde this, thoſe *Lords* and *Gentlemen* whom they labour to ſeduce; and whom Love and Conſcience hath ingaged to their *Soveraign*, are not capable to be drawn from him by theſe mens inſinuations, or driven from him by their violence: How cheerfully have they all hazarded (yea many of them ſacrificed) their lives for Him? How *joyfully have they endured the ſpoyling of their goods* for his ſake? With what admiration do inferiour men behold the cheerfulneſs and

contentedneſs of great perſons in great afflictions? and are ready daily to cry out unto them, *O Chriſtians moſt truly Noble, How much better have you learned Chriſt then we have done?* Aſſuredly as never Prince was more unhappy in many of his people then ours is, ſo never was any more Happy in others of them, then He hath been; more truly beloved, more ſincerely affected (even by ſome of all ſorts) and this Himſelf hath ſo well acknowledged, and merited from us; that our grief is, that we have no more Fortunes and Eſtates to loſe, nor more Lives then one to advnetvre for Him: The Libellers do but labour in vain, if they think to draw us from our obedience.

Another thing they lay to his Charge in theſe words; *He ſeeks Treaties in ſhew, and wins upon the people by that ſhew, yet chooſeth ſuch Commiſſioners, and binds them up, with ſuch inſtructions, that all accommodation is impoſſible:* The Rancour of his Accuſation needs no Confutation neither: for how real His Majeſty hath been in his endeavours for Peace, Heaven and Earth can witneſs; yea, the very choice of his *Commiſſioners* (as theſe men well know, notwithſtanding their perverſe Cavils) ſufficiently proves it, being perſons of ſuch approved Honour, and candid affections to their Country; that none in the Nation goes beyond them: and let the Directions which the King gave them, be viewed by all men, and judged of; whether they be ſuch *as ſpeak all accom-*

accommodation impoſſible; unleſs with the moſt unreaſonable men living, who will have no Peace: O how oft (as the world knows) hath His Majeſty tendred them pardon for all their unrepairable wrongs done againſt him! if they would but let Him and his People live in quiet? yea, How oft hath he been heard in ſecret to ſay: *O that I knew what I might do to ſatisfie theſe men!*

In very deed, what theſe Libellers are pleaſed to report of the Kings Commiſſioners; was true of thoſe that were ſent from *the men of Weſtminſter*; they *were tyed up* (as themſelves in open conference at *Uxbridge* did not ſtick to acknowledge) whereas the King declared openly, that he meant not his Directions to his Commiſſioners ſhould be obligatory, only by them, he did acquaint them with his ſenſe, and left them free to themſelves to do that which became *men of Honour*: and all this the Authors and Authorizers of this Libel, knew well enough, therefore from this their Accuſation we only learn, of what great uſe ſometimes, to ſome men, are braſs brows and hard foreheads.

They accuſe him alſo *for pawning the Jewels of the Crown*, their Anger is, becauſe they eſcaped their fingers; they can ſee no Errour in themſelves, for robbing him of all things elſe, and bringing him to ſuch a diſtreſs, as he was forced to part with them, for ſupply of his neceſſities: but they obſerve a great fault in

him, for not ſuffering himſelf to periſh, rather then *Pawn his own Jewels*; that theſe men want nothing but matter, appears by this, and will be more evident by and by.

For having vented as much Poiſon, as their venemous skill would ſerve them, to ſuck out of the Kings inoffenſive *Letters:* to lengthen the Catalogue, and make the heap ſhew bigger, they begin to object as faults againſt him, diverſe of his former moſt affectionate expreſſions, and deſires for the good of his people: hoping that now, they have imbittered mens hearts againſt him, with their virulent lies and perverſions, even his *greateſt indulgencies* will appear diſtaſtful.

The firſt of which they inſtance in, is his profeſſion, *Dec.* 2. 1641. which they ſay, was in theſe words.

I am ſo far from repenting of any Act done this Seſſion, for the good of my people, that if it were to do again, I would do it, and will yet grant what elſe can be juſtly deſired.

And he concludes (ſay they) *with a recommendation of the buſineſs of* Ireland, *and* (*finding the preparations for the ſame ſlow*) *again* (ſay they) *on* December 14. *He is pathetical in quickning them thereunto:* thus they:

Then they are not aſhamed to relate the whole ſtory of their own unchriſtian and curriſh behaviour towards him: and his moſt meek and gentle carriage towards them. I need

need not baulk to repeat, what themſelves bluſh not to ſet down, which I ſhall do as briefly as I can, and with a better heart then they have done it: let the Reader but afford patience.

SECT. XXIV.

The Story of the Rebels *unchriſtian behaviour toward their* Soveraign, *and his meek and gracious* Carriage *towards them, ſince the beginning of theſe troubles, related by themſelves, and their impudency therein noted.*

THey begin thus: *Notwithſtanding all this* (ſcil. the gracious profeſſion forementioned, and pathetical quickning them for the relief of *Ireland*) *the Parliament out of their Jealouſie, did open the indiſpoſition of the whole State, in a plain and ſharp Remonſtrance; to which the King Anſwers* (moſt mildly indeed, as themſelves witneſs, by alledging his words to be theſe:)

For the preſerving the peace and ſafety of the Kingdom, from the deſigns of a Popiſh *party, we have and will concur with all the juſt deſires of our people, in a Parliamentary way. For* Ireland *we thank you for your care and cheerful ingagement, for the ſpeedy ſuppreſſion of that Rebel-*

lion, the Glory of God in the Proteſtant Profeſſion, the ſafety of the Britiſh *there, our Honour, and this Nations ſo much depending thereupon*, &c. *your promiſes to apply your ſelves to ſuch courſes as may ſupport our Royal Eſtate with Honour and Plenty at home, and with Power and Reputation abroad, is that which we have ever promiſed our ſelf, both from your Loyalties and Affections.*

Now mark theſe men: becauſe the King had not anſwered their rude Remonſtrance, with a like ſtile and ſpirit as they did write it, they quarrel at him, and begin thus: *Here are words that ſound nothing but grace, and here is a clear Teſtimony from the Kings own mouth, concerning the merit of this Nation unto this day:* the King had too good an opinion of them, and gave better words of them, then they deſerved, and this was his fault; or elſe their thirſt was ſtrong for blood, their fingers itched to be fighting with him; and becauſe by his ſoft anſwer to their wilde and unparalell'd provocation, they were delayed, and put off from doing miſchief, therefore they open the mouth againſt him: their Conſciences told them, that the words imported more *Grace*, then belonged unto them, therefore they cry, *They are but bare words:* and to perſwade others thereunto, they add, *But notwithſtanding theſe Promiſes and Teſtimonies, the King diſcovers more and more regret for* Strafford's

execution,

execution (as if it were impoſſible the Kings regret for that, and theſe promiſes ſhould be conſiſtent) *Yea and* (ſay they) *He ſticks cloſer to the Councels of the ſame faction* (but who were of that faction, could never be named unto this day, only all in general, that were *Loyal* and loved the King, or hated Rebellion, Sedition, and Blood, ſince *Strafford*'s death, have been eſteemed of *Strafford*'s faction.)

Then they tell us of a Buſineſs, which they had publiſhed to the world, at leaſt an hundred times before, and repeated over (for want of other matter) nine ſeveral times in one of their particular Declarations; and for peoples better obſervance of it, leſt haply we had forgot it, they again relate it, ſcil. *The Kings Charge of Treaſon againſt the ſix Members: His comming to the Houſe to require Juſtice againſt them:* (though they never mention, how the King was provoked thereto, by their neglect, and contempt of his Meſſages, ſent formerly unto the Houſe to the ſame purpoſe:) *And this* (ſay they) *was the fatal commencement of the War* (now they had that occaſion of quarrel ſo long thirſted after) *for the Houſe declares the next day, that themſelves could not ſit in ſafety any longer at Weſtminſter*; and thereupon adjourn for ſome days, and retire into the City, require a Guard, which the King diſlikes, with theſe expreſſions.

We

We are ignorant of the Grounds of your apprehenſions, but proteſt before the face of Almighty God, had We any knowledge or belief, of the leaſt deſign in any, of violence either formerly, or at this time againſt you, We would purſue them to condign puniſhment; with the ſame ſeverity and deteſtation, as We would the greateſt attempt upon Our Crown: And we do ingage ſolemnly the word of a King, that the ſecurity of every one of you from violence, is, and ſhall be ever, as much Our care as the preſervation of Us and Our Children.

Theſe words of the King (they confeſs) were *ſweetly tempered, but* (ſay they) *won no belief* (for they were reſolved to go on in their way, and a *Guard* they would have againſt his will, if not with it: Yea, and the *Tower of London*, rendered up into their Hands to boot) wherefore the *Major*, *Aldermen*, and *Common-Council* of the City, are ſet a work to move for it, *that the ſame may be diſpoſed of to perſons of truſt.* The King anſwers,

That his reception of ſuch an unuſual requeſt, is a ſufficient inſtance of his ſingular eſtimation he hath of the good Affections of the City, which He believes in Gratitude will never be wanting to His juſt Demands and Service.

From which they gather: That *the King ſpeaks nothing hitherto, but in juſtification of the Parliament and Peoples Loyalty:* it ſeems he had not yet learned to amend his Errour, in ſpeak-

ſpeaking better of them, then they deſerved.

Then they go on and mention the Tumults about *White-Hall*, of which they ſpeak very ſparingly, as if they had been raiſed neither by the rabble, as (they ſay) the King imputed them, nor yet by the Kings party (as they had formerly affirmed) but by their own very ſelves, ſaying, *They amounted to no War*, viz. to no ſuch bloody War yet, as they intended.

Then they declare us two more of his faults. 1. *The Kings declining the proſecution of the ſix Members*, as if themſelves had offered them to the trial of Law, but He having nothing to charge them withal, declined the Buſineſs. 2. *His departing the City*, which was becauſe * His great Council, would take no Order upon his earneſt requeſt, to ſuppreſs thoſe unlawful Tumults. He might well think, they deſired to have him Murdered by the hands of the *Rabble*, and therefore had reaſon to provide for his *ſafety* by *departing*; wherein he did according to *Chriſt*'s *example*, when they would have thrown him down head-long. *He departed from among them* (ſays the Text) *and went his way:* Luke 4. 30. and according to *David*'s Example, who thought it no ſafe ſtaying for him in *Jeruſalem*, when *Abſolom had ſtolen away the hearts of the people:* 2 Sam. 15.

* Had His Great Council ſhewn but half the zeal in their Maſter the Kings behalf, as of late they have done in their own (concerning a like tumultuous buſineſs) He had not departed from them.

Yet

Yet ſoon after (they tell us) the King ſent them a meſſage *to ſtate the differences between them on both ſides, promiſing that when they ſhall be digeſted into a body fit to be judged of, it ſhall appear what He will do.* In this (ſure) the King was in a great errour, thus to ſend to them about compoſing differences, when their intended work, was to make, and widen them rather; wherefore wholly neglecting that particular, *The Houſe of Commons*, (ſay they) *the Lords refuſing to joyn, did only in anſwer thereto require the* Tower *of* London *to be at their diſpoſing, and withal* (for the King ever ſaved as little, by delaying to grant their firſt demands, as by yielding to them) *they require now, that the Militia of the whole Kingdom, be put into ſuch hands, as they ſhould recommend:* to which the King makes a reply (which is alſo to be reckoned among the reſt of his faults) in theſe words as themſelves teſtifie.

That the Militia *by* Law *is ſubject to no Command, but His own, which He will reſerve to Himſelf as a principal and inſeparable Flower of His Crown, and profeſſes to take care of* Peace, *and the rights of the Subjects, equally with His life, or the lives of His deareſt Children. He further alſo conjures them, by all Acts of Duty and Favour received, by hopes of future mutual happineſs by their love of* Religion, *the* Peace *both of this Kingdom, and* Ireland, *not to be tranſported with fears and jealouſies.*

Surely

Surely here was enough from the mouth and hand of a Religious King to have prevailed with any, that had not before entred into a Covenant with Hell: *But* (ſay theſe men) *the Parliament could not* (becauſe they would not) *believe themſelves ſecured by theſe profeſſions and aſſeverations: and the King would not* (becauſe he could not) *underſtand, that the ſettling the* Militia *at this time in confiding Hands, to prevent Civil War, was any other, then the taking the Crown from his Head, Hinc illæ Lacrymæ* (ſay they.) So they were reſolved (it ſeems) at the very firſt, to raiſe a Civil War, unleſs the King would believe that he might maintain his Crown and Dignity, without having any Command over the *Militia:* Well, yet notwithſtanding all theſe affronts, put upon His Majeſties *faithfulneſs*, and theſe contempts of his gracious Aſſeverations: The *King* (ſay theſe men) *nevertheleſs perſiſts to declare his abhorrence of the* Iriſh Rebellion, *frequently inciting the* Parliament *to ſend ſuccours*, (which made them more averſe thereto, leſt the King ſhould pleaſe himſelf, in thinking they regarded Him, or his deſires in any thing, which (indeed) would have been, a very Grand errour in him.)

Then they relate, How *the King abjures any privity to plots and deſigns againſt the Laws, and makes ſtrict Proclamation for putting them in execution againſt Papiſts* (who were reported to be the plotters) that ſo if poſſible He might

give

give ſatisfaction. But the Parliament being reſolved, do ſtill purſue their own Deſign, and (as if it had been the only Buſineſs, for which the King by his Writ did call them together) they ſtill urge Him to ſettle the *Militia* upon them, *And* (as they remembred us) *upon his refuſal ſo to do* (*thoughts of peace being laid aſide*) *they ſeized upon the Town of* Hull (His Magazine of Arms) *without his leave, and held it out againſt Him*, and ſo taught him to ſeize upon *New Caſtle*: *And now* (ſay they) *the War being thus far advanced, yet it is not agreed, which part was put to the Defenſive*, and (as it ſeems) to reſolve this, the 19 *Propoſitions* were diſpatched to the King: which indeed were the means of Light to thouſands in this Kingdom, of diſcovering the ſcope of their intentions, namely to be, to ruin the King, and to bring him into a worſe Condition then his meaneſt vaſſals. Many men (whereof my ſelf was one) did conceive from the groſſneſs of them, that they had been divulged, by the ſpecial endeavours of the Kings friends in the Houſe; for to diſcover to the world the unreaſonableneſs of the then growing turbulent faction; to the end that peoples ſpirits might be awakened to appear generally againſt the ſame, in the defence of the Honour, the Rights and Liberty of their Soveraign.

SECT.

SECT. XXV.

1. *Their Pretences of bringing delinquents to puniſhment made a ground of the* War: *The* King *acknowledged by his Enemies to be on the defenſive part.* 2. *His Majeſties good opinion (a long time) of the* Parliament, *objected as a fault againſt Him by themſelves.* 3. *The* King *makes no War againſt His* Parliament *Evidenced. This Conſpiracy of Traitors at* Weſtminſter *no true* Parliament *fully proved: The Concluſion of the Anſwer to the* Libel.

BUt the main thing in thoſe 19 *Propoſitions* (ſay theſe men) were *Reformation of Church-Government: that power Military and Civil might be put into confiding Hands:* and *that Juſtice of Parliament might paſs upon Delinquents*; We grant they were; for theſe three contain all the reſt. But here I muſt beg leave of the Reader to digreſs a little, to ſpeak a word of this laſt particular, having diſcuſſed at large of the two firſt already.

They had, or have two Reaſons, for their requiring of the King, that *Juſtice of Parliament might paſs upon Delinquents.*

1. *To*

1. *To punniſh the Kings Errour* in his requiring the *Juſtice of Law*, againſt ſix of their Members; it ſhall coſt him the Eſtates and lives of all his friends (if they can bring it to paſs) that He may the better remember hereafter to do no more ſo: His fault was ſo great and high, in deſiring that half a dozen of them, might be tried *by Law*, that it cannot be expiated, without his yielding up by many thouſands of his friends, yea, of all that love him, to be condemned *without Law*, by bare Vote, which they call *Juſtice of Parliament*, from which, *Good Lord deliver us.*

2. *To out-voice the Kings demand fore-mentioned:* for if they ſhould not ſhew zeal againſt ſin, in calling themſelves for puniſhment to be done upon *Delinquents*, the world would think that the ſix Members (whom they reſcued from a *Legal Trial*, which the *King* would have had them unto) might be very faulty, and that *His Majeſty* had juſt reaſon to take Arms to bring both them and their betters to it; but to prevent this, they (*by affirming, they take up weapons to bring Deliquents to puniſhment*) do avow the *War* to begin on their ſide, and ſo leave the *King* to be Defender. Although I muſt tell the world that this device of *bringing Delinquents to Puniſhment*, was reſolved upon, to be a chief ground of the *War*, ſome certain months after the *War* was begun: I believe I could name the place and time, when it was firſt taken into Conſideration, and

upon

upon what occaſion; and though I nominate not the Perſons, yet I may tell the ſtory.

Upon a time divers of the Members were met together at a certain *eaſie Lords* Houſe in the Kingdom (who was alſo in his Country, one of the main Pillars of this rank faction) where in like ſort were preſent, ſome of their Chaplains, and amongſt them, there was one Scholar; who I think (truly) was an honeſt man at that preſent (and verily I believe, doth ſtill ſo continue) he being (like that *Diſciple which was known to the High Prieſt*) Joh. 18.16. well acquainted with the Company, and therefore might ſpeak more freely to them, and amongſt them, then another man could be ſuffered to do; and indeed ſo did: He moved them to this purpoſe, while they were at Supper, or ſitting at Table.

Gentlemen, you have begun a Civil War, *in this Kingdom, and you are come here into the Country, to draw us further to your aſſiſtance by requiring us to Aſſociate with you: You ſhall do well to declare what it is, that you do bottom your* War *upon, and what is the Cauſe of this your undertaking, that ſeeing your* Grounds *to be lawful and good, we may with the better Conſcience concur with you: for though we take you to be wiſe and honeſt men, yet it doth not become us to yield you our blind obedience, in a matter, of ſo High concernment as this is. Say therefore (I pray) for what cauſe do you wage this* War? *Is it for* Religion? *Can you complain of any reſtraint in*

that? Are not the Temples open? Have we not Liberty to Preach and Profeſs the whole Truth of God? Is true Religion ſo freely exerciſed in any Nation under Heaven as here? Is not the King *himſelf a* Proteſtant? *Hath he not granted you a power to deviſe for its continuance, and a promiſe of his concurrence with you, to eſtabliſh and ſettle it, as ſtrongly as you pleaſe? What can you hope to get more by* War, *concerning this thing, than you may have, nay, then is offered to you in a way of* Peace? *Wherefore declare (I beſeech you) whether it be for* Religion *that you fight: and if ſo, what* Particular in Religion *it is, that you would have us joyn with you to maintain and defend.*

One of the Members *that thought himſelf the beſt ſpeaker, undertook to Anſwer the Scholar (for the Chaplains (poor ſouls) were poſed, they ſat ſtill and ſaid nothing: though ſome of them had been as far as* Edge Hill.) *And at length, did (after ſome ſhuffling) fairly confeſs, being thus urged, that in very deed,* it was not Religion they fought for; *the Doctor asks, Why do you then pretend it to be ſo unto the people? His anſwer was;* we ſhall never elſe win the people to us. *Well, but what is it then? (replied the Doctor) Is it the* Abolition of Epiſcopacy, *that you ſo conteſt about? You know God hath ſufficiently manifeſted his approbation of this Government, by his ſo abundant bleſſing of this* Church *and* Nation *under it: none in the World hath thrived better, nor ſo well under any, as ours hath done*

done under this: you know also, that the King *hath given you leave to punish, or to see punished in a regular way, all persons, that have miscarried themselves in the execution of that Government (without exception of any.) He hath given you power to see that all abuses in* Discipline *be removed, yea, and what ever is liable to exception in our* Canons *and* Lyturgy *to be altered, for the ease and satisfaction of tender Consciences: yea, He hath yielded to you, for prevention of injustice afterward, the taking away the* High Commission: *and hath left it to you to purge all* Ecclesiastical Courts *beside; and as a pledge of assurance against all growing Corruptions; he hath enacted a* Triennial Parliament, *for the calling of ill Officers, and faulty* Church Governours *to an examination, every three years before your selves. Now do you think that notwithstanding all these particular Considerations, that the* Abolition of Episcopacy *is a thing of that grand necessity, as to imbroil this whole Nation and Kingdom in its own Blood?*

The Member (*being convinced also by these Reasons of this particular*) *answered, Truly it was not; but as the former, so this pretence also was to be used,* to win and hold the * people. *Why then* (says the Doctor) *will you tell us, what is the cause, why you fight? The Wiseman answered,* to bring Delinquents to Punishment: *and so* (*for ought I know*) *the Disputation ended, for this is all that I heard of it.*

* Let the people observe by this, how they have been cheated.

But I would have any of them all, to name six *Delinquents* if they can, that were so declared to be, when they raised their first Forces; some three or four persons perhaps fled the Kingdom, but must the whole Nation bleed for that reason? 'Tis true (indeed) they fell afterward to make *Delinquents* apace, and all that would not renounce the *Doctrine of Christs Gospel*, which is a Doctrine of *Loyalty* and *Obedience*, and which they had always been instructed in; all that would not abjure their *Oath of Allegeance*, and break that *Protestation* lately imposed by these very men (which was *to maintain and defend the Kings Person, Honour, and Estate*) are looked upon as *Delinquents*, and persecuted as such, with fire and sword: yea, divers of the Members of both Houses *who had* (to speak in these mens own phrase) *so much Conscience and goodness in them, as not to desert their trust in Parliament*, to their King and Country, by giving up themselves to their wills, are all become *Delinquents* too upon the sudden, and to bring all these to punishment (that *Justice of Parliament* may pass upon them) are these *Wars* said to be undertaken and pursued: and when they have by their *Votes*, put all them to death, whom they have done wrong unto, perhaps they will sit still and be quiet, but not before. Well fare the good *King* yet, He named six *Notorious Delinquents* (whereas these men never named any) and when he saw he could not

have

have the *Juſtice of Law* againſt them, rather then make any further diſturbance, he declined their proſecution; indeed he is blamed for his ſo doing by theſe men (as was noted before) But O that *they* had had the grace to have been guilty of ſuch an errour! And thus much by way of digreſſion in the caſe of *Delinquency:* I now return to their Story.

They tell us, That the Anſwer returned to the foreſaid Propoſitions was, *That if theſe things were granted, the King ſhould remain but the out-ſide, but the Picture, but the ſign of a King:* which very Anſwer (they ſay) *was the Trumpet of War, and the ſound of defiance*, ſcil. in their ears, who had a great luſt to quarrel, now they had got weapons: but their miſery was, the King ſtill croſſes them, for he would not permit it to be ſo owned, *Still* (ſay they) *He ſays, He intends not to fix any diſloyal deſign, upon both or either* Houſe *of* Parliament: *He is rather moſt confident, of the Loyalty, good Affections, and Integrity of that great Body's good intentions; but the Malignity of the deſign* (He ſays) *hath proceeded from the ſubtile informations, miſchievious practices, and evil Counſels of ambitious turbulent Spirits, not without a ſtrong influence upon the very Actions of both* Houſes. Thus they of the King.

And the Reſult which they make of this their whole relation is two-fold.

1. To juſtifie themſelves; which they would do from the Kings expreſſions of them: He

did not give them ſuch ill language as they gave him, *Ergo*, they would conclude themſelves to be as *Innocent* as they make him *Faulty*: to his words laſt alleadged they add, *this was the utmoſt Charge that could be then brought againſt the Parliament*; they argue a *non velle ad non poſſe*: He did not, or would not, *Ergo*, He could not: Let the Reader judge of this Argument.

2. To caſt further blame upon the King; *ſcil.* for having a worſe opinion of them now, then (by theſe his expreſſions) he ſeemed to have had then, when he returned that anſwer to their 19 Propoſitions: *Our propoſitions* (ſay they) *at* Uxbridge *in* Feb. 1644. *being no other in effect then thoſe of* June 1642. *This inference may be truly made, that the King hath no cauſe to look upon us now, otherwiſe than as he did then: and if he have varied ſince from thoſe Vows and Aſſeverations which He made then, the blame will not remain on this ſide, but on His; ſo that the bare calling to mind what hath been ſaid by the King, is now ſufficient for our purpoſe.* Theſe be their direct words: But how ill a conſequent they make, and how falſe an inference this is: how truly little to *the purpoſe*, I have ſhewn already, and to what is there ſaid, I refer the Reader.

They then fall to reckon up the Vows and Aſſeverations, made by the King, which they would have apprehended to be broken by him, which I have opened the Nature of, and

anſwered

anſwered already alſo, yea and manifeſted evidently, that if the King hath ſwerved any thing from his primitive purpoſes, it hath been full ſore againſt his will, and only by their inforcement. I add but this, we find in the 11. *Paper*, theſe words of the King to His Queen: *The Breach of my word, is that I hate above all things:* and we remember that the Publiſhers of theſe Letters have told us, that what we find in them *are Evidences of Truth*, and therefore we are abundantly ſatisfied concerning the King's Truth in his Promiſes, what ever can be ſaid by them to the contrary. Indeed we do believe that as Gods promiſe to the Sons of *Aaron* did not bind him to the Sons of *Belial*, no more doth the Kings Promiſes to his *Great Council*, tie him to his *Grand Enemies*. *I ſaid indeed* (ſays the Lord to *Eli*) *that thy houſe ſhould walk before me* (*ſcil.* in the Prieſts Office) *for ever: But now* (*I ſay*) *they that Honour me will I Honour, and they that deſpiſe me, ſhall be lightly eſteemed:* 1 Sam. 2. 30. If holy *Prieſts* turn filthy *Adulterers*, or if good *Subjects*, turn impudent *Traitors*, neither doth God, nor the King ſwerve from their former ſelves if they break with them: *Hophni* and *Phineas*, might with as much juſtice have taxed God, as theſe men do their King.

But there remains yet one particular, and only one not replied unto, which I ſhall alſo now do, and ſo conclude.

They accuſe the King of *Making War againſt his Parliament: Having* (not only ſpoke ſo well of them, as before, but) *renounced all intentions of War:* to which purpoſe they alledge chiefly his Declaration at *York*, June 16. 1642. wherein (they ſay) are theſe words: *We aſſure the world, in the preſence of Almighty God our Maker and Redeemer, We have no more thought of making War againſt Our Parliament, then againſt our Children: Yea, and again in* July *the ſame year* (after the date of *Eſſex* his Commiſſion from them to War againſt him) *He deſires* (ſay they) *no longer the protection and bleſſing of Almighty God upon Himſelf, and his Poſterity, then He and they ſhall ſolemnly obſerve the Laws in defence of Parliaments:* Alſo in *Auguſt* 12. *He acknowledgeth that the King and Parliament are like the Twins of* Hypocrates, *which muſt laugh and cry, live and die together.*

Theſe were the Kings words (ſay theſe men) *It is true indeed* (ſay they) *afterwards, He was driven* (by their making Wars upon him) *to ſave himſelf by diſtinctions*, ſaying, *He had not diſclaimed all War in General, but all Invaſive War; all War, but what was in order to his own defence:* which diſtinctions they ſcorn at, and ſay, *it was not thought of, or fore-ſeen before:* perhaps ſo, for it was beyond the imagination or fore-ſight of man, that any ſubjects pretending as they did, being ſo dealt withal, as they were, ſhould bring their Soveraign to ſuch a ſtrait, or drive Him ever to uſe any *Diſtinction* at all.

Then

Then they deride Him alſo for another, which they did put him upon, ſcil. *That the King may defend himſelf, againſt a Parliament, but not fight againſt it; or He may aſſail a Malignant party in Parliament, and yet not touch the Parliament it ſelf.* And ſurely ſo He may: For as there may be a Malignant party in a Church or Family, that may be aſſailed and corrected, and yet the Church or Family it ſelf, be no way damnified or hurt thereby, but bettered rather: So alſo in Parliament; for as the whole Church of God conſiſting of Head and Member, is ſaid not to Err in matters of God, though there be many wicked men in the Militant part thereof; ſo in the matters of State, a Compleat, and whole Parliament, conſiſting of Head and Members, may be ſaid not to Err, though there be many wicked ones amongſt them, that deſerve puniſhment. And they are not aſhamed to ſay, that the diſtinction which they deride the King for, is good when themſelves uſe it, but not when the King uſeth it: *it will hold* (ſay they) *on our ſide, but not on His.* All things are lawful to them, but unto the King nothing is allowable.

But (ſay they) *by what diſtinction will the King put a period to this perpetual Parliament without violence? Or how can he deny it the name of a Parliament without hoſtility?* As if they had ſaid more fully out thus: *We are ſure we have poſed him in one thing, and put him to a non-plus: we had him on the hip, when by feigning*

feigning our ſelves honeſt men, we got him to ſign the Bill of continuation of the Parliament, which we reſolve ſhall be perpetual, and laſt for ever in deſpight of him: All his diſtinctions ſhall not ſerve his turn to put a period to that; He muſt do it by open force and violence, if he do it at all; but we by that fine Chriſtian Policy of ours, in getting him to paſs that Act, have got poſſeſſion of ſo much ſtrength and power, that we are able to keep it in being, for all the violence that he can uſe to the contrary: we have faſtned him now upon the Croſs, wherefore if he be the Anointed of God, and would be ſo accounted, let him looſen himſelf (if he can) and come down, (but let him be ſure he ſhall never do it without violence, if he can do it that way, and we are able to hold it out againſt him no longer) then we will believe him, and acknowledge him Confident we are, that he cannot (at leaſt he ſhall not) deny us the Name *of a* Parliament *without* Hoſtility; *ſecretly indeed we underſtand by his Letters, that he doth not acknowledge us to be a Parliament though he doth it publickly:* He imparts unto us the name, but not the thing; *yea, but we having got all the* Militia, *by Land and Sea into our Hands, we are reſolved to fight it out with him, in maintenance of our ſelves, and of our Title: we are a* Parliament *and we will be a* Parliament, *yea, and a* perpetual Parliament *too, in deſpight of him, let him ſay and do the beſt he can to the contrary.*

Theſe are pretty men (we ſee) every Age cannot ſhew their fellows: But (truly) if there was no other reaſon for the King to deſire and ſeek to put a period to their *Parliament*, this were alone ſufficient, in that they call it *perpetual*, and intend ſo to make it; for the Kings Office and Duty is, not only to give his People good Laws, but alſo to ſee, they have the uſe and Comfort of them; now *I would have* theſe men, with all their wiſdom, ſhew the world, how we ſhall ever enjoy the benefit of the *Tryennial Parliament* (which was the higheſt Act of Grace ever granted, and the moſt likely foundation of future happineſs, that was ever laid for the Subjects of this Kingdom) wherein all corrupt Inſtruments and Enemies of their Countries welfare, of what Rank ſoever, are to be called to anſwer for their demerits, and to be cenſured accordingly. I ſay, let them ſhew how poſſibly we can enjoy the benefit of this Act, unleſs a Period be firſt put to this *perpetul Parliament* (as they call it:) which indeed is rather a Combination of Tyrants Covenanted together, to enthral their Country-men in perpetual bondage, a very Confederacy of Conſpiratours againſt the Realm and Church: Therefore 'tis undoubtedly the Kings Office and Duty, as he will anſwer it to Almighty God, to do his utmoſt to *disband* them, and to bring them to their *Legal Tryals*, and this he may do without making War againſt his *Parliament*, nay (in order to his ſolemn

ſolemn obſervance of the Laws) in *defence of Parliaments*. Yea, and all thoſe that have taken the General *Proteſtation*, are bound by the ſame (as well as by their *Oath of Allegeance*) to aid and aſſiſt the King and His Friends, in the bringing *to condign Puniſhment* theſe diſhonourers of Parliament, who under the name thereof, have ſcandilized and defamed its Revered Eſteem and Dignity: and *by Force, Practice, Counſels, Plots, Conſpiracies, and all other ways have done things contrary to every thing in the ſaid Proteſtation contained*: let all men read over their Proteſtation, and withal conſider well of theſe mens doings; and then ſpeak their Conſciences in this particular.

But further to anſwer theſe men, though they think they have poſed the King, when they ſay, *How can he deny them the name of a Parliament?* Yet let them know, that not only His Majeſty, but all men elſe too of Reaſon and Judgment, may both deny them the name, and alſo prove that (in the trueſt and beſt ſenſe) it doth in no ſort appertain to them; for as St. *Paul* ſaid, *All are not Iſrael, that are of Iſrael*; Rom. 9. 6. ſo may we ſay, *All are not the Parliament, that are of the Parliament*. As there was of old, a Malignant Party, that ſtood more upon the Title of *Iſrael*, then then the true *Iſraelites* did: ſo is there now a like Company, that make more ado about the Title of Parliament, then thoſe who are the true Members of it, whoſe endeavours rather are (as they ought to be) to

approve

approve themſelves, by their Actions, worthy of the name: Our Saviour in the Goſpel, *John* 8. diſputes the matter at large, with thoſe falſe *Iſraelites*, who pleaded luſtily againſt him (as theſe do againſt the King) that they were *Abraham*'s Children, which our Saviour denies to be true, in the right and beſt ſenſe, *for* (ſays he) *You do not the works of Abraham, you go about to kill me, a man who hath told you the truth* (your Saviour and your Soveraign) *ſo did not Abraham.* I deſire that theſe men would but ſeriouſly in their Conſciences, conſider whether this be not their very caſe: and if ſo, then let them be content, that the King ſhould imitate the Son of God in his thinking and ſpeaking of them; and deny them to be a Parliament in the trueſt and beſt ſenſe, or ſometime (as they ſay he doth) yield them a Parliament in publick, and yet ſecretly not acknowledge them ſo to be: for as St. *Paul* yields the Jews to be *Iſrael*, and yet not *Iſrael*; and as Chriſt yields them to be *Abraham*'s Children, and yet not *Abraham*'s Children: ſo the King may yield them to be a Parliament, and yet no Parliament.

Again as the *Council of Trent* is denied by all the Reformed Churches of *Germany* and other Countries, to be a true Council, becauſe it was not free for all perſons to come unto, With their Appeals, their Complaints, and their Reaſons (as Councils ought to be) for the honeſt Proteſtant party were not admitted a ſafe conduct, but in danger of their lives, if they did adventure to come, by the Malignant and Popiſh faction, who bare all the ſway, and were both Accuſers and Judges; So upon the very ſame Ground may this Parliament be denied to be a true Parliament, for a Parliament ought to be free ('tis the ſpecial Priviledge of it) for all men, eſpecially for its own members, all of them ought to have liberty to ſpeak their minds and conſciences, and all the Kingdom beſide to bring their grievances and petitions thither: But in this particular Aſſembly,

which

which they call the Parliament, there is no ſuch thing; for as at *Trent*, ſo at *Weſtminſter*, the Malignant and Rebellious faction alone, bear all the ſway, they are both Accuſers and Judges, they Impriſon, Murder, Perſecute the honeſt ſide; yea, many of their own Members they have forced, and driven away from thence, whereby in very deed, themſelves have diſſolved the very being of the Parliament, and made it to be no Parliament at all: indeed as that Aſſembly at *Trent*, is cuſtomarily called a Council, and therefore (perhaps) hath that appellation alſo, even among the Proteſtants: So the King may haply ſometimes call that Aſſembly at *Weſtminſter* a Parliament, but 'tis only for cuſtom ſake, and becauſe 'tis ſo fancied by the Malignant party.

Once more, upon the very ſame grounds, that *Rome* is denied to be a true Church, by the men of this faction (which we are troubled with) may themſelves be denied to be a true Parliament; they ſay, *Rome* was once a true Church, at its firſt Inſtitution; but now ſo many corruptions have crept into it, that it hath Unchurched it ſelf, and is become no true Church of Chriſt: but even the very Throne of Antichriſt, thus they: And thus may we ſay of them, they were once a true Parliament, at their firſt conſtitution and meeting, but now they ſwarm ſo much in evils, are guilty of acting and authorizing ſo much wickedneſs, that they have plainly Un-parliamented themſelves, and are become no true Parliament, but even the Throne and Synagogue of Satan.

Beſides, a true and compleat Parliament (as every one knows) conſiſts of Head and Members, of King and People; and as a man without a Head, is no true man; ſo a Parliament without the King, is no true Parliament. Indeed if the King ſhould come to *Weſtminſter*, and ſit amongſt them, and they behave themſelves towards him (yet at laſt) as becometh *Chriſtians* and *Members* of that Honourable Court, I know no reaſon but

but they may (by the Kings mercy and favour) recover again that truly Honourable *Name* and *Title*.

Though ſome affirm, when both the Speakers fled from them (in regard of theſe late tumults) that according to Law, the Parliament was diſſolved; *The true Parliament* (they ſay) *ran away, and that which now remaineth, is an Adulterous Parliament, a very Junto, and there muſt of neceſſity be a new* Writ *from the King, to the making of a true Parliament.* (But I leave that to be argued by the Lawyers) My obſervation only ſhall be of Gods Hand in that buſineſs: Firſt, that themſelves were driven away from the Houſes, in the ſame manner, as by their procurement, the King and His friends were formerly. 2. That the Almighty by his permiſſive Providence hath expoſed them (who thought and called themſelves a perpetual Parliament) to be denied to be any Parliament at all, by their own Adorers; and to become a publick ſcorn, and deriſion, by the means or aſſiſtance of thoſe that had ſo many years together paid their devotions to them: Let all the World admire Gods Wiſdom: And *let all that fear the Lord, praiſe his holy Name.*

This was inſerted by reaſon of the late Accident.

And thus all may ſee whither I have brought theſe men, or rather more properly whither they have brought themſelves, by this their impertiment and peremtory queſtion, *How can the King deny us the Name of a Parliament?* They are proved to be no true Parliment, by the witneſs of Jeſus Chriſt (who is truth it ſelf) by the teſtimony of St. *Paul* in a like caſe, by the Judgment of all Reformed Churches in Chriſtendom, and by the evidence of their own dear ſelves and faction, in their way of oppoſition unto other parties: Wherefore ſtill may His Majeſty in truth, and with a good Conſci-

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ence ſay, as He did at firſt, *We again in the preſence of Almighty God, Our Maker and Redeemer, aſſure the world, We have no more thought of making War againſt Our Parliament, then againſt Our own Children.* And He may deſire ſtill *no longer to enjoy the Protection of Almighty God upon Himſelf and His Poſterity, then He and They ſhall ſolemnly obſerve the Laws in defence of Parliaments:* for as yet he hath done nothing againſt his High Court of Parliament, nor ever will he, for according to his own acknowledgement, *He and that are like* Hypocrates *twins, they will live and die together. And let them not die, but live, O Lord our God; Let the King live that Parliaments may not die; ſave thou him, that this Kingdom may ſtill be bleſſed with them; and in thy pity to this poor Nation, break thou in pieces this confederacy of rebellious men, who do ſo earneſtly endeavour the deſtruction of both. Put thou a Period to this falſe Parliament (which they reſolve ſhall be perpetual, in deſpight of Thee, O God, and of thine Anointed) that we may have the benefit of a true one, for the mending up of thoſe great breaches (which have been made by theſe Conſpirators) upon our Religion, our Laws, and natural Liberties, yea, and upon our High Court of Parliament it ſelf: This grant (O thou mighty Majeſty of Heaven and Earth) for thine own Honour and Juſtice ſake, and for the ſake of Chriſt our Saviour.* Amen.

FINIS.